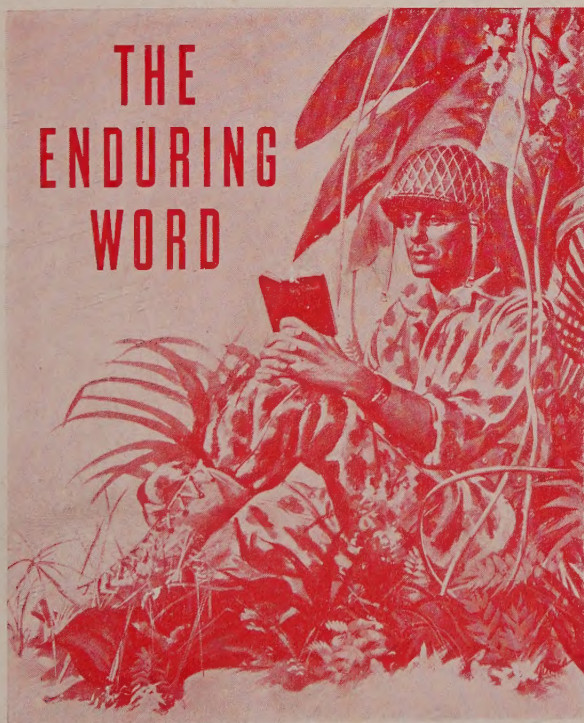


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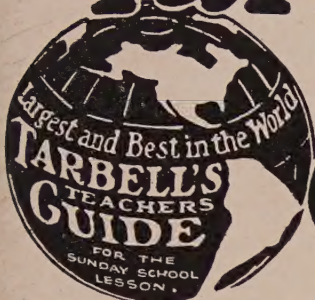
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Purely Business

THE War Production Board has released a new order covering a further cut in the use of paper for periodicals, for the period starting January 1, 1944.

This additional 15% cut in paper available for use by publishers is reportedly necessary due to a lack of woodpulp to keep up the present demand and consumption of paper. A serious paper shortage during the early part of the new year, is anticipated.

Inventories of pulpwood are down 28.7% as compared with a year ago. Woodpulp is down 43% and waste paper is down 59%. Undoubtedly publishers, though hard hit by the cut, will adjust their programs to meet the new requirement while the occasional layman will fail to see any connection between war and publication, even though it takes men to cut down trees to be made into paper.

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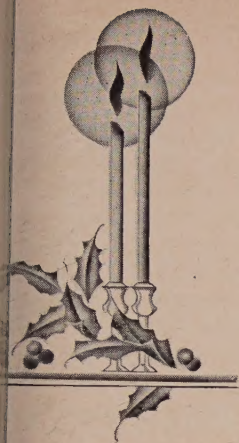
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W. S. Ramsey
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Pope and Walsh
40 East 49th St.
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THE MAGIC TOUCH

FRANK B. FAGERBURG, D.D.

EACH year we watch the magic of Christmas transform the earth much as we see the returning sun transform all nature at spring time. As March and April draw a billion buds and leaves from a seemingly dead earth so the beginning of December works its early miracle. Shop windows take on a new color and freshness. Lovely decorations embellish our homes. But best of all hearts that have been closed and selfish and thoughtless open in generosity. The Christmas season becomes for us one of the loveliest experiences of all life. Think of it—after 1900 years Christ still has such a magic touch.

What Christ has been accomplishing these past weeks transforming a dull self-centered world into color, music and liberality, He has done for everything and everybody He has ever touched.

Now and then someone attempts to discourage us by reminding us that Christmas was originally the Roman "Saturnalia". Each year on December 17 the Emperor declared a seven-day holiday in honor of the god Saturn. It was marked by the most unspeakable expressions of vulgarity and license. Christmas is only a made-over Saturnalia?" This has its large elements of truth and its larger element of significance. Surely that makes the golden touch of our Lord all the more remarkable. Christmas not only became a fact, but it took such coarseness and unloveliness and made of it a thing of glory.

Christmas is a symbol of the power of our Christ. Whatever dross He touched became gold. But unlike old king Midas of mythology whose magic power became a curse which even turned his food and loved ones to gold, Jesus has ever touched to bless.

I think first of all of the values which have come to us out of the "holy family" which we have seen portrayed on so many lovely greeting cards. From Mary, Joseph and the Babe there have stemmed some of the most potent forces to bless the whole conception of home and the family. For millions home becomes not just a physiological necessity, a sociological unit or an individual's convenience—it becomes something sacred.

More often art has taken from that family group just the mother and child. Perhaps more artistic talent has been expended upon madonnas than upon any other religious subject. If we could adequately trace the part our Christ has had in transforming the world's attitude toward women, every woman and girl would thrill with gratitude. From a plaything, or drudge, or nuisance, woman has stepped into a position of dignity and honor.

All that Jesus has accomplished too for childhood. Join together the fact that He entered the world as a little baby with His attitude toward and His teachings about children, and you have a clue to the world's newer appraisal of children. Jesus went so far as to say: "Except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven." So great has the change of attitude been that child-exposure so commonly practiced in the Greek and Roman world of Jesus' day—and in part of the Orient in our own day—is almost beyond our power to comprehend.

All of this has a very direct bearing upon the fact that Christ has been responsible for a new conception of human personality itself. In the world of His day persons were of less value than beasts. No one questioned the institution of slavery. A man could own his slaves as he owned his sheep or donkeys so long as he paid a fair price for them. But with Jesus and the faith in the doctrine of incarnation came a new

evaluation of human personality. God Himself had been clothed in flesh—then no man could be called common. Out of this regard for human personality has come the death of slavery, a concern for social justice and a repulsion against war. Men would become discouraged as they compare today with centuries ago and say, "It is just the same only worse—war still, only the most bloody of all history!" True, but with one tremendous difference. Then war was not only accepted, it was glorified; today it turns the heart sick. Never has the conscience of humanity been so troubled over conflict.

One could show how Christ's touch transforming man's estimate of the worth of human personality has in turn made possible democracy which is built upon the value of human beings.

The touch of Jesus changed men's ideas of God. Theism was nothing new in Jesus' experience, it was at least as old as the Hebrew people. But God became a more real Being. The things that Jesus taught about God can be traced in Old Testament writings, but the way Jesus lived with God as a personal Friend made a world of difference.

See what the magic touch of Christ has done to death. Since the dawn of human experience, man has stood in fear of that great fact which no one can escape. It has hung like an inevitable curse over human life. Read again your New Testament and see how the Christ of Christmas and Easter changed the attitude of his followers toward death. No longer did they fear it; they even flung themselves joyously at it. Death—not a grim-visaged monster, but a friend! "Death is swallowed up in victory," and Paul even says, "To me to die is gain," for death in Christ was not the end of a blind alley, but an open gateway into greater life. Real followers of Christ today do not cringe before death; they await it with a smile.

See what His touch did to a cross. It had always been the symbol of horror and shame. Roman citizens could not be executed in such a humiliating fashion. But because Jesus touched a cross it is changed into a mark of honor and becomes a symbol of our faith—a faith that makes us sing: "In the Cross of Christ I Glory, . . ."

See what the magic touch of Jesus does to common things. Water becomes the symbol of God's cleansing love. This most ordinary element under Heaven becomes in baptism a reminder of a sublime experience. And bread—that ordinary thing used on every table the world around—becomes at His touch a sacred sign. "This is my body broken for you."

But before the spell of Christmas is broken

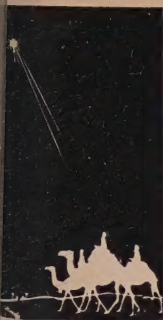
there is one more miracle wrought by the touch of Jesus of which I would remind you. As at Christmas a dull, drab and selfish world is transformed into a season of color, song and giving, so a dull, drab and selfish life by the touch of Christ is changed. I celebrate today what Jesus can do to a common human life. This story will never grow old or insignificant. And this is the part of it that most concerns us. Two feelings overwhelm us with frustration and despair. One is the sense of our unworthiness. Who is not humbled by his own sordid thoughts, misdeeds and sinful life? The other thought is that of the inconsequentialness of one's little life. I am one of billions—common and insignificant!

The Christ who made a Paul out of Saul, Peter out of Simon, a man out of a "mouse"—or worse a tiger, a snake or a donkey—the Christ who has made meaningful somebody out of innumerable nobodies,—that Christ still lives with His magic touch. He can touch your soiled life and make you clean. He can touch your insignificant life and give you the thrill of being a part of a meaningful and eternal cause.

Dr. W. H. Geitsweit used to tell of a strange and wonderful experience at a concert given by the noted Italian violinist, Signor Vitali. It was announced that the great musician would play upon his \$10,000 violin. At the appointed hour the artist appeared before a crowded auditorium with a most ordinary appearing instrument. At his touch it became a thing of magic expressing the soul of the Master. All at once something seemed to go wrong. The musician stopped abruptly and proceeded with apparent irritation to attempt putting a string in order. His irritation increased until in an outburst of exasperation he took the violin and smashed it in pieces over the back of a chair. Naturally the audience was astounded. Why such a waste of a marvelous instrument? And why such disappointment for the many who had paid their admission?

Then the chairman arose and explained that this seeming exasperation of the musician had all been planned. The instrument he had broken was a cheap thing purchased for 68c. The \$10,000 violin was brought in and the relieved audience was permitted to hear the rest of the concert. Trained artists present may have noticed the difference between what had come from the 68c fiddle and the music which came from the \$10,000 violin, but most of the audience could not tell the difference, because the master held the bow.

The Master's hand can take such a common life as yours and mine and by His touch transform it into an instrument used of God.



HOW WILL THEY RETURN

CHAPLAIN F. HERBERT MOEHLMAN

(After World War I returning service men claimed not to find what they were seeking in the churches, and church membership fell off. Will that happen again after World War II? The sort of America, the sort of Church, our boys return to find will affect their future lives materially. But what they find when they return depends upon the thoughts and actions of the people at home. Will we repeat the mistakes of 25 years ago? This discussion by a well-known chaplain touches upon this whole subject, which is almost unlimited in its broader aspects. Perhaps it will stimulate us to some clear and very necessary thinking.—Ed.)

THE thoughts of our people are daily with their loved ones in the military service. Never before have they so earnestly remembered them in their prayers. All are hoping and praying for an early peace and the return of those whom they so dearly love and cherish. That thought is uppermost in the minds of all who have sons in the armed services of their country.

Many imagine that they will return in much the same manner as they left their homes. The thought has never occurred to them that the experiences through which their sons have passed since induction into the military service have had a very telling effect upon their lives. Changes have taken place such as only few can realize or visualize.

In order that we may do our full duty to our men upon their return home, we should begin now to concern ourselves about their future. We must begin now to acquaint ourselves with the changes that have taken place in their lives. Unless we recognize and thoroughly understand these changes, we shall not be able to assist them in making the proper and necessary adjustments upon their return. This is one of the most pressing and urgent problems confronting the State, the Home and the Church. In all of our post-war planning, this matter has received little, if any, serious thought and consideration. Shall we repeat the same fatal errors of the last war? God forbid!

All who are honest must admit that we failed to make proper preparations for the men who returned from World War I. They were disappointed in us, although many of

them did not give voice to such disappointment. We were unprepared to receive them in our homes and in our churches. Had we, in advance, formulated some definite plans and programs, our service men would have fared far better, and large numbers of them would have become useful and valuable members of the Church, of the community, of the country, and of the world at large. As it was, they were sadly neglected and disillusioned and were forced to effect organizations for their own protection and welfare. May we not fail our men who will return to us from this war! If we do, the situation will be a thousand times more serious, for not only is the number of our service men double and treble that of the preceding war, but the conditions facing them upon their return home will be a thousand times more serious than those confronting our soldiers of 1918 and 1919. This post-war problem should be given priority in all of our post-war planning. It concerns our own flesh and blood, the salvation of immortal souls for which Jesus Christ, the Son of God, gave His Holy and precious life—Yea, it concerns the future of the Church, the future of America!

How will they return insofar as their mental state is concerned? Those who left their homes mere boys will return fully matured men. Mothers and fathers dare not lose sight of that fact. In the short time that they have been away from home, many of them have done more earnest and serious thinking than their elders have ever done in their whole life times. The trials and the hardships to which many of them are subjected have sobered their souls for life. The death and destruction which they

have witnessed have seriously affected their inner man and put a sadness in their hearts which time will not be able to erase. The steady strain and tension which they have been under has worked havoc with their entire nerve systems. As a result of their trying and terrifying experiences their whole outlook on life will have changed. All these and many more facts must be borne in mind in dealing with our young men upon their return from the armed forces. Every aid and assistance will have to be given to their earnest endeavor to forget the awful nightmare and restore their mental equilibrium. This is no time to attempt a full and complete picture of the mental change taking place in the men on the various battle fronts of the world, which will however have to be reckoned with when they return.

How will they return insofar as their home community and country are concerned? One thing is absolutely certain, they will return with a deeper sense of appreciation for both the home community and their country. Having spent considerable time in strange lands and surroundings, they will come back to home community and country with an abiding sense of devotion and gratitude. Now that they have suffered and sacrificed to save their country, it will mean more to them than it ever meant before. Interest in the home community and country will have deepened and broadened. American citizenship will be more highly treasured as a result of what they have observed in other lands. Anyone or anything which may threaten the best interests and security of their native land they will most vigorously oppose. They will realize only too well that the war which they fought was not an economic or political war, but a life-and-death struggle for the very existence of their beloved country. They will come back to us warriors for righteousness, realizing that anything less than that will mean that they have fought, suffered, bled and died in vain. They will exemplify a type of citizenship which will augur well for the future of America and the world.

How will they return to us insofar as their relation to the Church and God are concerned? The service which the Church has rendered the men in uniform will always be most gratefully remembered by them. The Church through her representatives the chaplains, has followed them to the uttermost parts of the earth and has been with them in the thick of battle. The same hardships which they endured, the representatives of the Church, the chaplains, have

also endured. They have accompanied them on all hazardous journeys and were with them on their most perilous expeditions. At no time were they without the services of the Church. Never before have they enjoyed so intimately the companionship of pastors and priests. Every opportunity was given to come to them by day and by night with problems and difficulties which always received the most careful and sympathetic consideration. The needs of the inner, spiritual man were abundantly supplied. At no other time in their lives has the Church given such evidence of its love and devotion. And our service men have been deeply appreciative of these services rendered by the Church. We may rest assured that their attitude toward the Church will be one of good-will and devotion.

What will they look for when they return? When our service men return home they will expect their home pastor to carry on in the same manner as did their chaplains in the Army and Navy. They will seek in their home pastor those qualities and ideals which their chaplains possessed and exemplified. They will expect the same kindly and sympathetic interest and helpful counsel. May they not be disappointed! May the home pastors carry on where the chaplains left off! The chaplain has set a standard of service and sympathy which the home pastor must live up to if our service men are to be kept true to the Church upon their return home. They must be given the same free access to the home pastor which they enjoyed in the Army and Navy. Upon their return home they will seek the service and counsel of their pastors in making proper and necessary adjustments to conditions as they find them. They will seek their assistance in the solution of their many vexing and pressing problems. The local pastors should encourage them to come to them in the privacy of the study or sacristy. In their public announcements on Sunday they should encourage and invite the service men to come to them and assure them of their interest and solicitude in their behalf. The service men must be made to feel that the home pastor is most anxious to take the place of the chaplain and continue the services which he so faithfully performed.

And what of their prayer-life? If they did not know and realize the value and importance of prayer before induction into military service they certainly know and realize its value and importance now. Prayer has played a very vital part in their lives in the Army and Navy. Not only do they resort to prayer when in great danger and peril, but they also find prayer to

a source of great comfort and strength in those days when the going is not so rough and difficult. Like Jacob of old, many are learning to wrestle with God in Prayer. In their many varied temptations they have triumphed daily by and through prayer. Daily they have held converse with the Heavenly Father. They now know the value of prayer and would no more dispense with it than the scientist would dispense with his laboratory or test tube. Yes, many of our service men will return to us not only as national heroes, but as true prayer warriors, as heroes of God. They will come back to us as Christian men in whose lives prayer has played a very vital and essential role.

How will they return? Not all will return in the same manner nor with the same atti-

tude. There will be many who will react in the manner we have discussed. There will be others who will forget the lessons they are learning and slip back into the old attitude toward life. But all of them, in their future lives as useful citizens, will be affected by the attitude of the people at home, the way in which they are helped to bridge the gap from military life to civilian occupations. It is time that parents and friends and pastors begin to formulate plans and programs for their proper reception and care.

The return of our service men should prove to be a real blessing and benediction to both the home and the Church. God grant that it may be so!



CHRISTMAS ON AN ALGERIAN HILLTOP

CHARLES HADDON NABERS, D.D.

FOUR American soldiers lounge lazily about a little metal table that forms part of the regular equipment of an Arab cafe. That cafe is located on the hill above the snow-white city of Algiers in North Africa. It is Christmas Eve.

From where they sit, they can look southward to the bulky sentinel peaks of the Atlas mountains, marking the dividing line between the rich coastal plain and the illimitable stretches of the Sahara beyond. Below them a city of a quarter of a million souls—rising in a series of terraces from the generous harbor where the blue waters of the Mediterranean meet the land, at which point scores of ships, old and new, big and small are loading and unloading cargoes from America and Britain, men, machines, and munitions, to assemble among the trees of the great botanical garden park, and then roll confidently along the shore roads eastward while fighters, bombers and observation planes keep guard in the sky. Breezes from the sea in a delicious December warmth battle vainly against the colder blasts from the

tops of the Atlas mountains, and jackets are pulled close about necks while the boys while away the afternoon of all afternoons when they would most like to be home. Veiled women with silent tread hurry along the dusty street. Urchins clad in nothingness grin, push out a determined paw, and beg for an American coin. Street peddlers with arms filled with articles of leather, wood and brass try to make a clean up. On other occasions they have been carefully observant of all the passersby, but not on this Christmas Eve. They sit in silent meditation.

Suddenly the cafe gramophone starts up with hideous and glaring music from the worn-out American records of the 1920 and 1930 vintage. Out of the horn grated and shrieked, "Yes, we have no Bananas" with such force as to call these Americans back to earth from their silent Christmas reverie.

"Hey, garson, ya walid, or whatever you are," shouted one of them, "take this coin, and keep that thing quiet as long as this coin will last, and then come back for more." He must have understood partially, for the so-called

First Presbyterian Church,
Greenville, South Carolina.

music stopped, and the soldiers looked at each other as if just awakened from day-dreaming.

Sergeant Roberts began to hum, almost as if to himself:

"I'm dreaming of a white Christmas,
Just like the ones I used to know;
Where the tree-tops glisten
And children listen
To hear sleigh-bells in the snow."

Sergeant Williams continued: "Christmas in Algiers—White Christmas in the dark continent. Merry Christmas! It isn't like we ever had it before, is it, fellows?"

"No. Tonight at home, we always fixed a tree for the kiddies. Red lights, blue lights, green streamers, red balls, imitation snow, icicles in five-cent packages that had to be hung so carefully to make it look natural; and then the pile of presents, none to be opened until after breakfast was eaten and the house was warm. That was Christmas at home."

Another soldier spoke: "We spent Christmas Eve afternoon taking little packages around to our friends, sometimes sang Christmas carols at the home of the old people at twilight, and Christmas Day we made the rounds and wished all a Happy Christmas season."

The other man remarked: "I used to work all day in the store, waiting on last minute shoppers and trying to see their gifts were properly wrapped and correctly delivered. It was the hardest day in the whole year. I do not see how I could ever had stood it, except you did feel you were helping somebody to make somebody else happy; and those far off chimes with their Christmas melody soothed our overworked nerves, and kept them from snapping."

"Sometimes we went to church. Sometimes we turned on the radio and heard Christmas carols. When we went to church, we heard talks about the Babe of Bethlehem, it was all mixed up with shepherds, angels, wise men and a king who killed babies, but missed the one he wanted to kill. Nearly all killings turn out that way, don't they." "I don't know how you fellows feel about it, but I would like to go to church today. Wouldn't you like to get some things straightened out in your minds?"

"Yes, I would. Somehow over here in Africa, there is more of a jumble about it than I thought it was back home, and somehow I think that it could be straightened up easier and better than it could have been back home."

"What about this Babe of Bethlehem stuff anyhow? Christmas, Christmas, Christmas.

Back home with crowded stores, holly and mistletoe, bells ringing, distributing gifts, big turkey dinners, and firecrackers down South where I live, pushing and jamming, and laughing and giving; if we could just get down at the bottom of it all, what is the thing of importance? Is there anything that makes the whole conglomeration that is steadily built up for many weeks every year important enough to justify itself?"

"You bet there is! Christmas celebrates the birth of Jesus."

"I know that. A baby was born in a little town in the dirty Near East, and under physical conditions like those we wade through here in smelly, ugly Algiers. But it happened nearly two thousand years ago; what has that got to do with me and you in the midst of this war we are fighting for our very existence, and fighting it all over the earth?"

"Let me tell you what that Baby means to me. That Jesus grew to manhood, was active in a little country for about 35 months, and was then put to death. His disciples declared that He arose from the dead, gave them definite work to do as they saw Him face to face many times. He ascended to heaven, and promised them that one day He will return to the earth. Whatever you may say, the fact remains that Jesus is the only leader that the whole modern world can follow a hundred per cent all the time. And when I see nations bowing low before leaders who promote hatred, inspire destruction, and lead millions to starvation and death, I accept this first-century Jew as my permanent leader. When I compare Jesus with any and all other leaders, particularly those prominent in national political leadership in any age, I see His glory shining in many directions. Jesus promises less and achieves more than any political Messiah. Jesus holds people more firmly without force than any political Messiah can hold people with force. And yet Jesus, as our Leader makes demands upon us that no other leader has ever made. He is the only leader to whom we are asked to say, and the only one to whom we can say, "I belong to you body, mind, and soul," without having our personalities stunted, our minds warped, and our hearts deadened. But when we do that to that one once born in Bethlehem as the Christmas Babe, we grow larger, and we find ourselves becoming co-workers with God in the task of plant cleaning and world re-building. That Babe

(Continued on Page 590)

Sandro Botticelli and His Nativity

ARTHUR STEVENS PHELPS, D.D.



FAMOUS paintings are sometimes compared with statuary. Botticelli's "Nativity" is unique, in that it is constructed like a four-story building, and the second story is a barn. The open shed houses a cow and a donkey, the latter gazing with absorbed interest at the supine new-born Babe, reaching its eager limbs toward its adoring plain-faced mother. Joseph, against whose seated figure the Babe's head leans, covers his face with his crooked arms in humility. At either side of the shed, and on its shingled roof, are groups of three angels, with two young men in each group, encouraged by the angels' exquisite arms to apprehend what the Nativity means. As usual in art, the angels are feminine figures instead of, as invariably in the Bible, men. How could a man be an angel? seems to be the artists' idea. Man may rise with the choir and sing, "I want to be an angel, and with the angels stand!" but his disembodied spirit (if he gets into heaven) will not be an angel—not if the Bible survives its commentaries. Of the twelve angels in air above the shed we shall speak later. To your writer's mind, nothing more aerial has been conceived by any painter. A true artist's brush must be dipped in the spirit, as well as in the pigment on a palette. We moderns demand many things of esthetic genius that nothing short of a return to the fervor of the Renaissance can reproduce. International hatred, expressed by armed force, cannot bring it back. The Golden Rule cannot be read through cannon smoke. Were the three couples, embracing so ardently in the basement-foreground of our artist's picture, a heartfelt prophecy?

This mystic mind portrait, in its four-storied structure, is like an ideal human life, from basement to roof-garden, from earthly friendship to seraphs' song. For life is like that. Something is going on in each story different

Berkeley, California.

from, but in harmony with what is transpiring, or to transpire as one ascends. Biography is like that. History is like that. Art and science and religious experience are like that. The liberal must grow in grace, and the conservative must increase in knowledge. We can live open-doored to both the atmosphere of John and the ethics of Proverbs. And we are to welcome the angels on every floor, every story. The life of Botticelli was reared story by story. It was in chapters, as our lives are, affording pauses and fresh viewpoints. Though not the most famous of pictures, the "Nativity" and its creator are among the most interesting of their class. Biography and fiction win readers because they deal with human nature. The "Nativity" and its painter Alessandro are unique for the same reason.

It is fitting that we should celebrate Sandro, for this is about the five hundredth anniversary of his birth. He was, fortunately, so frail physically and so restless by temperament that he could not stick to the tanning job with his father. But his father, although puzzled as many artists' fathers are, was patient with him and apprenticed him to a goldsmith named Botticello, whence he derived from his elder brother, perhaps in fun, his name, which means a small cask. At the goldsmith's he met visiting artists, whose work inspired his passion for art. Manual labor led to labor for Immanuel. His father committed the lad to the renowned artist, Filippo Lippi. And Mariano Filippo "gave him his head," as one does a restive horse. What other to do with a boy whose mind so companioned with butterflies and blossoms that he seemed more a sprite than a schoolboy. Under his master's tutelage, and with the help of Providence, his restlessness vanished, barb, shaft and feather. The court of Lorenzo "The Magnificent", then in its glory, lent its imperial influence. A great painter has this advantage over an orator, he can view the products of his genius. Even a

manual laborer who builds a fence can stand and look at it with satisfaction. There it is; but if a speaker preaches a sermon, where is it? You can "breathe a song into the air, and it falls to the earth you know not where." But the great painter transfers his imagination to a bit of canvas, and it remains for succeeding generations to see in it perhaps even more than is there. Nobody has seen the goddess Venus or knows what the Virgin Mary looked like. But Botticelli could substitute his unattainable Simonetta for either of them from the abode of his dreams.

Religious feeling borrows the eyes of the mind, and bequeaths to the centuries its heritage of architecture, music, education, literature, sculpture and painting, from the golden age in Greece and the East through the Renaissance of these arts to our own fortunate day. Even the universal smear of vulgarity that follows war cannot "mop up" its deathless vitality. Neither mythology, which fascinated young Sandro, nor Savonarola, who converted him, could erase him. His art transmuted the infratuosities of the one and the other into an atmosphere congenial to his art. Vasari ("Lives of the Painters") declares our artist to have been "whimsical and eccentric" in temperament, telling the following anecdote of him and his neighbor. A weaver, having moved next door, set up eight heavy looms "which when all were at work not only caused an intolerable din with the trampling of the weavers and the clang of the shuttles, inso-much that poor Sandro was deafened by it, but likewise produced such a trembling and shaking throughout the house, which was none too solidly built, that the painter . . . could no more continue his work, nor even remain in the house." Against the protests of Sandro his new neighbor retorted that he could and would do what he chose with his own house. "Being angered by this, Sandro had an enormous weight of stone, more than would fill a wagon, placed in exact equilibrium on the wall of his own dwelling, which was higher than that of his neighbor, and not a very strong one." Had this fallen, "it must have crushed the roof, floors, frames and workmen of the weaver to atoms." When the latter in fright rushed over, "he received back his own reply in his own words, namely that he both could and would do what he pleased with his own house," and the two came to terms.

The next chapter in Botticelli's life is that he was called from Florence to Rome by Pope Sixtus IV to adorn the new Vatican chapel. The history of art owes a debt to the Catholic

Church as it did to the Medici family under Lorenzo in Renaissance days. Unfortunately the painter's mythological works are now no more. But by 1482 we find him painting for the Medici and other great Florentine families; and it was for Lorenzo that he did part of the facade of the cathedral in that city and earned a splendid fortune. His money followed the old saying, "come easy, go easy," melting like snow in the sun.

Next chapter of his career sees him again in Florence, where he fell under the spell of one of the greatest preachers of all time, and resumed the painting of his Madonnas. In that strange mingling of depravity and divinity which led the Bible writer to exclaim, "The wrath of man shall praise thee," weird social reforms took place. When a civilization is flat on its back, it has nowhere to look but Up. Pitcairn Island's history is the most diabolical and the most heavenly in geographical annals. "War to end war?" One of them will. Savonarola's bonfires of gay books were as bright as hot. So was the pile of faggots heaped about his stake—now marked by a memorial. The painter's "sad-eyed Madonnas" reflect his breaking heart. The "Magnificat" and the "Madonna of the Pomegranate" are circular in form and have been widely copied. He anticipated today's fondness for biographical subjects by his "St. Augustine in his cell," "Last Communion of St. Jerome," and especially the scenes from the life of St. Zenobius. To make shining light, he employed real gold-leaf, a device which may have been adopted from the days of his apprenticeship. His drawings rival his paintings, particularly the 85 illustrations of Dante's "Divine Comedy," which are in the Berlin Cabinet of Engravings—if not destroyed by the war.

Few painters have suffered (or gained) more by the diverse opinions of critics than our artist. One declared him no portrait painter, averring that all of his subjects look alike, as if of the same family, or reproductions of himself. That his figures are anatomically impossible all recognize. Yet so full of grace are they that we all agree that "they appear to be dancing when they are walking, or motionless." So baffling is his magic vitality, that the student must admit with the Blashfields and Mr. Hopkins (Notes on Vasari's "Lives of the Painters") that even if you place him in the second class, he leaves an impression on your mind more distinct than any other of the period. He antedated anatomy, but was superior to it. Imagine the most healthy of Hollywood's actors trying to take part in Botti-

elli's dance of *Spring!* It would take a surgical operation to prepare them, and a second one to restore them! Yet the Venus is one of the most justly renowned ever conceived. It is impossible to place her among the nudes—you don't care whether she is nude or clad in zephyr. And that is true of most of his maidens. They seem embodied brain-figments floating in stratospheric mist. As Amy Steedman writes in "Knights of Art": "His figures seemed to move as if in the rhythm of music."

Sandro's sentient life opened with a strong distaste for schooling. I asked a bright youth the other day which of his studies he liked best, and he answered, "I don't like any of 'em!" a fact that throws no more light on Botticelli's career than the fact that it ended with poverty and crutches. Nor could a physiognomist translate his thick lips and direct gaze as he has himself portrayed them for us in his self-portrait among fellow-Florentines in the "Adoration of the Magi". By the age of 22 he was rated the best painter in the city—which is saying much. Lorenzo, who knew men, recognized his genius almost at sight, and promoted its opportunities. Sandro grew apace under such friendships. Talent and patronage are interdependent. Who was it that said: "I would rather tell ten men what to do than be one of the ten to follow my own advice"? Probably the whole eleven exist in each of us. Our artist's temperament was an odd mixture of personal gloom and, as we have seen, playing pranks on his friends. Perhaps each led to the other as his art shifted betwixt mythology and Madonnas. John Ruskin summed it up: "Botticelli was the only painter of Italy who understood the thoughts of heathen and Christians equally." Like the cathedral sexton who said that he had been tending the church for forty years; "and thank God I am a Christian still." Sandro knew pagans by observation and Christians by experience.

I have said that he is unique. His pictures have seldom been confused with those of other brushes. George B. Rose writes: "He stands at the exact point where the mediaeval is aspiring toward the classical." He fuses grace of human movement and the grace of God. Study the figures blown like fragments of zephyr about a turning-bar between treelets in the top layer of the "Nativity". How can a form as scrawny as an old witch float through air like Canada thistle-down? Sandro does not depict feminine draperies to reveal the limbs beneath, but to illustrate how celestial forms can flit through ether in a morning breeze. Their garments *sing*, like music without an instrument. "Songs without words." Mysticism of the brush! Hermes would have envied these flying feet, whose toe-tips seems scarcely to touch the ground. Over the picture our mystic artist inscribed in Greek:

"This picture I Alexander painted at the end of the year 1500, in the troubles of Italy, in the half-time after the time during the fulfillment of the eleventh of St. John, in the Second Woe of the Apocalypse, in the loosing of the devil for three years and a half; afterwards he shall be chained, and we shall see him trodden down, as in this picture."

Dr. Richter calls attention to the fact that it was just three and a half years before the date of this inscription, i. e., 23 May, 1498, that the Pope executed Savonarola. The three men embraced by angels in the bottom layer of the picture are evidently the "two witnesses" of Revelation—here three, because two others were burned alive with Savonarola. They bear olive twigs, because in Revelation they are called "olive trees". From the twelve angels floating in the top series, three crowns drop toward the three now angelic spirits on the roof of the stable in which occurs the Nativity. Demons dwell in the caves, groveling in the lowest stratum.



The Editor's Columns



The Obscured Star

AN article was titled: "Forgive Us Our Christmases." Its tone was cynical, caustic. The author could not see, against the background of world events, the Star that lured Wise Men, intrigued Shepherds and gave a song to Angels. The Star was obscured by the dust of hate and the smoke of battle.

An eclipse, however, is not annihilation. In the hysteria of the moment we fail to look for the Star in the place where it always has been, namely, in the purposes of God for the human race.

That Star has always been deadly to the doctrine that might is right. Munich cannot out-wit Bethlehem. Even Rome was confounded by the Gospel. So history repeats itself on the bright side as well as on the side of defeat and tragedy. The "conversations" of the hour are inadequate in comparison with the Beatitudes of the centuries. The debate between the carpenter and the paperhanger is over before it started. The Star shall shine brilliantly long after the Swastika has faded. The war is no new situation confronting the world in the midst of a Yuletide.

Maybe the teeth *have* been taken out of the Christian Revelation because of our emphasis upon Peace! One might think that the Gospel is a "milk-toast" way of life. Peace is one of the most desirable things in the world. But many things must be done before a real Peace can be enjoyed. Christ gave the formula for Peace. That formula calls for drastic action at times,—as drastic as His casting the defilers out of the Temple. It was His technique, however, which eventually brought His day to its senses. The Star stands for righteous indignation and militant programs. War is unspeakable—it is all that its enemies have said about it. But pacifism is not Christianity,—not when precious liberties are at stake, or sacred traditions are in danger.

We are attempting to take the Sacred Chalice out of the hands of the Infidels. It will not be an easy task. Nothing good, big, true, is ever attained by easy stages or methods. Civilization is a bigger thing than can be told in a few lines. It challenges our heart-throbs and pulse-beats, the sweat of the brain and the dew of the soul and the blood of the soldier are some of the elements which make for civilization. All history and experience, all creative effort attest it.

Peace at any price is not a Peace that endures. Peace at any price is dodging the issue, a resort to subterfuge, a reliance upon a substitute. While nations have been wiped out because they were minorities, the isolationists could well turn the pages of Scripture and in obedience to that edict, "We that are strong ought to bear the infirmities of the weak," lifted their voices with "Hands off". There is nothing so clear-cut or devastating as the Gospel with its demands for heroism and sacrifice. The Sermon on the Mount, all the teachings of Christ, are the drum-beat and bugle-call of martial music.

Right will defeat might. It has many times. It will do it many times again. Wise Men have the Star with them. Mad Men have the Star against them. Thrones are transient. Ideals are permanent. This is the heart of the Christian Message. It is not so much a Peace that now can be obtained but a technique for a Peace that shall last forever. Christianity is the only Way of Life that spells Peace for all mankind, without regard for race or creed.

—R. B.

When the Lights Go On Again

AND so he writes, and having written, sits back in his study chair and meditates upon the pastor's responsibility, once the big guns go silent and a nominal peace on earth reigns over all save the hearts of millions seared no less commonly, seared no less criti-

ally, in the spirit than in the flesh, by the frantic flames of war's passion. They are the hearts which fared forth into an unknown give-and-take hell of destruction and death, lightly, buoyantly, for they were the eager hearts of young lads by the millions. Not so their return. They have been close enough to the conflagration to be seared, if not consumed. The crimson scars will never fade.

—And so he meditates, and as he meditates he writes, "I have two boys back from the Southwest Pacific. . . . Of course they are not allowed to say much. Both are highly nervous and restless. One says he keeps waking at night thinking someone is back of him with a knife or a gun. What they have gone through can hardly be believed. Things are strange to them here—too quiet. One, 19 years of age, can't fit himself in with the young people. He won't go out with his old girl because she seems too silly and childish. They come to me and I give them lots of time because they need it.

"I was in the last war and know what they are going through.

"We'll have a problem on our hands when this is over. As long as we can keep the boys' confidence the better we will be able to help them. One went calling with me the other day. He rode around with me, staying in the car. He knows he can unload on me and he did. Last night the other one asked me to walk home with him. I didn't get home until midnight. They want to go with me this afternoon, and I suppose I should forget the regular pastoral work and go with them. Even their families can't figure them out. One was on Guadalcanal for four months and his mother can't understand why he can't go to bed at nine o'clock and sleep until noon the next day. Neither boy wants to tell "mom" much. If "mom" only knew the half of what they have told me! Well, it's better that they don't know because they wouldn't understand."

These are times, when the pastor who has ignored his youth, or lacked in sufficient sympathetic understanding of them, may justifiably lie awake nights in tearful agony due to tardy recognition of opportunity, once his with his youthful members. If they can't go to "mom" and won't tell "mom" much, think you they will turn to a pastor as the source of guidance and comfort, who failed them before their hearts were seared?

"I was in the last war" (a submarine commander, if my memory does not fail) "and know what they are going through." Intelligent and essential sympathy alone, whether it

stems from personal experience or from any other source, is the most likely basis upon which the returning boys may be saved from themselves and their memory by their pastors. The problem will be one of magnitude, even for pastors who "have been there", say nothing of the ones who haven't. In any event, depend upon it that your pastoral acumen is about to be put to the test and in that degree in which you account for yourself, in that test, will abide your value to the seared hearts of your parish and to the parish as well.

The day of reckoning for the indifferent pastor of yesterday is at hand, for the fences are down and parts of the flock have been driven to strange pastures. The shepherd won't lure the restless ones back into the home gate, with empty hands.

America Is the Greatest

WE Americans boast that America is the greatest and the best country in the world. Such belief is not based on fulsome pride or lack of reason. America is far from being an ideal nation. We recognize that it is not even an ideal Democracy. The weaknesses and faults of America are many. But, nevertheless, America is the greatest country in all the world. This is true not because she is my country and your country; not because of her vast territory, her unparalleled wealth and her unlimited resources—but because, at the bar of reason, she proves herself to be the greatest. She is the greatest because she does the most for her people. She is the greatest because she practices democracy most fully. She is the greatest because she believes the most in justice rather than force. She is the greatest nation in the world because she seeks to be the greatest servant to the world. Twice she has laid her life blood and her material wealth upon the altar of war to protect the rights of other nations.

There is no privilege this world affords greater than the privilege of being an American citizen, whether by right of birth or by adoption. For such a privilege, every person of us should not only be willing, but should be passionately anxious, to pay "the last full measure of devotion" in loyal service to our country on whatever front that duty may call. For millions it will be the Battle Front, but for still more millions it will be the Home Front. And no one who serves his nation on the Home Front should forget that the Church of the God "In Whom We Trust" is the most important factor on that Front.—R. C. H.

CHURCH METHODS



Plans and Ideas Used by Active Pastors
That may be Adapted for Use in any Parish



The Christmas Annual, Volume 13

Published by the Augsburg Publishing House, Minneapolis; edited by Randolph E. Haugan, is up to its usual high standard. It is beautifully illustrated, well printed, excellently cartoned, and contains

Christmas Stories
Articles
Poetry
Carols
Art
Photography

In addition to "Gift" use, the Christmas Annual contains material for building a most impressive and appealing Christmas service for the Sunday School. Beyond making selections for use, the only rehearsal required would be practice in reading the articles. Since everyone is burdened with duties at the present time, the time required for building programs and rehearsals required will be a real factor in special Christmas programs this year.

Order this book through your Sunday School supply house, your book dealer, or direct from Augsburg Publishing Co., Minneapolis 15, Minn.



"And the Angels Said——"

A one-act Christmas play with the above title, six characters of the fair sex, (much in its favor now with man-shortage) may be had at 25c from Westminster Press. The play is light-hearted, instructive, and definitely TO-DAY. Young people will like it.

What They Think

Statements from the members of the Advisory Committee of the International Journal of Religious Education on the Post-War Church have been coming in, and are reported in the November, 1943, issue. Something for all Religious leaders to think about. They present such an interesting variety of views that it is hard to know which to print first. No one letter could be expected to give a complete picture. They were intended to tell us what these people think about the kind of program the Church will need after the war. Here is the first:

"I do not believe that the older church program will do after the war, because:

(1) Service men have become more cosmopolitan.

(2) We will have worshipped successfully in a united church.

(3) Our world problems have become real to us and a majority recognize that we must live with them.

(4) By living with large groups of men, we know more about each other.

(5) In many ways the army's methodology of learning is more effective and adequate than that of the church.

(6) The army has taught some men to hate, to want to kill, to glory in authority and organization. These men must be re-civilized by love.

(7) Physically our world has changed. Distances are less, technology has advanced, and collective control is gaining. Our social tech-

niques of using these things for the good of man have lagged. God loves each man and every human being has dignity, stature, beauty, in the right environment. The church must lead in securing the environment or it will crash with our society.

"I believe that the Church will have to:

- (1) Have a through-the-week program.
- (2) Help each person work out the right and wrong of his actions, his family and community.
- (3) Have groups that participate.
- (4) Not quibble over non-essentials, give up petty differences, and deal with real issues.
- (5) Place the Church at the center of community life by the responsibilities it takes and its effect on life.

"I feel that the Church faces a danger of a swing away from religion after the war. We are too optimistic and are doing too little. Many forces will be arrayed against the Church in the post-war world. Military victory for our side gives no insurance of progress for the Church. The economic, political and social pressures are tremendous. These forces are rolling on catastrophically and our faith and real values are not inherent. Our generation has not so far risen up righteously and said these things are to be controlled. We will put first things first. Race conflict, juvenile delinquency, prostitution—all are symptoms of disintegration. What is our beacon? How will we stop all this? Our country—the world—has thousands of mental defectives, personality defectives, and these people must live. They are our cross for the generations that we have not been our brothers' keepers. The war accentuates this. Christianity stands challenged. Most of us know what is involved. Can we be the prophets bringing the world to its knees, whispering the Lord's Prayer and, because of its meaning, arising from those knees consecrated to service?"—*From Corporal Nathan Kohn, Jr., Fort Knox, Kentucky.*



Lantern Slides for Special Occasions

Slides with suitable manuscript suggestions may be secured from Bond Slide Company and from Ryan Lantern Slide Service for special services. See their announcements in each issue of *The Expositor*. Descriptive matter is available for the asking, from which you may choose single sets or series, and make reservations for specific dates.

On Land and Sea and In the Air

Tune 259—"Maryton", "O Master Let Me Walk With Thee."

O Lord we pray for those who serve
On land and sea and in the air;
That they may never from Thee swerve,
Be Thou with them, Lord, everywhere.

We pray for those who hurt in soul,
Or in the body, in the mind,—
Need Thy kind hands to make them whole,
Grant all in Thee true peace may find.

For those in camp, or in the ward,
For kindly nurses, doctors' skill,
For chaplains too who serve the Lord,
Bless all who carry out Thy will.

And we who needs must stay at home,
To work for country and for Thee,
Bless us, with those o'er billow's foam,
And help us keep our nation free.

Lord grant the time may come e'er long,
When war shall never curse again;
When all shall sing the angel's song,
Of peace on earth, good-will to men.

Amen.

—*A Prayer Hymn by Rev. Charles Rhodes,
Methodist Pastor, Red Lodge, Montana.*



Post-War Parsons Preparing in Mid-East

Jerusalem, October 15.—The place of religion in the post-war world is already receiving serious consideration from the men of Britain's armed forces.

In the Middle East, alone, some 300 officers and men are planning to enter the priesthood of the Church of England after the war. Recently, 50 of them attended a week's course at St. George's Cathedral here. The course was given by various chaplains of the armed services.

The men gave up their normal leave time to attend lectures, visit various holy places in Jerusalem—including the Church of the Holy Sepulchre and the Dome of the Rock, and to spend time in meditation and study.

The majority of the 50 were army personnel, but there were 15 students from the Royal Air Force and one naval officer. The week's course was designed to give them an idea of

A new and vital link between Churches throughout the country and their men and women in uniform is promised shortly by the Abingdon-Cokesbury Press in the form of THE MESSENGER, a monthly syndicated Church bulletin.

In presenting THE MESSENGER for the personalized service and use of Churches of every denomination, it is expected to meet the need for a continuous, friendly and inspiring contact between Churches and service men and women, wherever they are.—once each month.

As befits a publication to be read on the jump and under all manner of circumstances, its contents must be concise, virile, and challenging, with a first-page article of a more serious tone, to lighter, more entertaining material within,—a continuous and effective reminder to the reader that the CHURCH at home misses him, is with him in prayer, and wants him back when the last shot is fired.

Ample space for any personal message the pastor may wish to add is provided on the back page. Attractive illustrations, lithographed in color, sincerely religious but distinctly not "preachy", THE MESSENGER promises to compel attention as an inspiring, unfailing *letter from home* to men and women in far-flung combat areas.

A folder telling you "How to Use The Messenger" and "How to Order The Messenger" is available to every minister on request.

Universal Bible Sunday

The major emphasis this year is being placed on the Book of Isaiah, which carries a message

of especial significance for the kind of world we are living in. The topic suggested for December, 1943, is "The Enduring Word," based on Isaiah 40:8. The American Bible Society has sent one page of a special brochure to 120,000 pastors of 55 denominations, offering

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a plan for reading Isaiah through during the month of December, a project for whole congregations.

The full brochure contains also three suggested sermon outlines, based on the theme announced, and two full pages of short illustrations for use in building sermons and addresses. A little folder, "Getting the Bible to the World," is offered for pew distribution, and two moving pictures will be available. 1. The Book for the World of Tomorrow, is a two-reel, 16 mm. sound film taking nearly one-half hour to run. 2. The Bible in a Warring World, a one-reel film in 16 mm. sound or silent and 8 mm. silent. Since prints are limited in number, reservations should be made as promptly as possible by addressing:

Visual Education Department,
American Bible Society,
Park Avenue and 57th Street,
New York 22, New York.

While many Churches will observe Universal Bible Sunday on December 5th, or December 12th, each congregation has the privilege

of observing the day of its own choosing, when programs and films or slides may be had. Encouragement of Bible Study is a continuous privilege, not limited to any one day.



Duties of a Leader of Young People

The office of Youth Leader was defined as follows by a group of ministers in one of America's leading denominations:

"It shall be the duty of the Youth and Christian Education Secretary to promote the Christian nurture of the children and young people of the Church.

"He shall endeavor to focus the aims of all Christian Youth activities upon the development of wholesome and loyal relationships within the congregation.

"To these ends he shall:

Cooperate with and seek the cooperation of pastors in developing youth organizations in congregations;

Study and plan for simplifying the program of youth education by the correlation of youth activities and agencies;

Offer his services and suggestions to the agencies of the Church which sponsor:

1. Young People's Societies;
2. Sunday Schools;
3. The Children of the Church;
4. Leadership Education Groups, such as
Student Associations
Sunday School Associations
Teachers' Institutes
Other Youth Activities.

He shall be responsible to the Executive Committee of the Governing Body of the Church, and shall report to it regularly, and at Annual meetings of conferences.



Bi-Weekly Service Men's Contact With Home Church in Kentucky

"Here is a copy of our bi-weekly bulletin issued by the Young Adult Class of the Methodist Church in Greenville, Kentucky," writes the Rev. James C. Rawlings, pastor.

"The boys write some very fine letters about this bulletin," continues the letter, "and are eager to get it to keep in touch with other boys at the front from the home town and Church, as well as those at home."

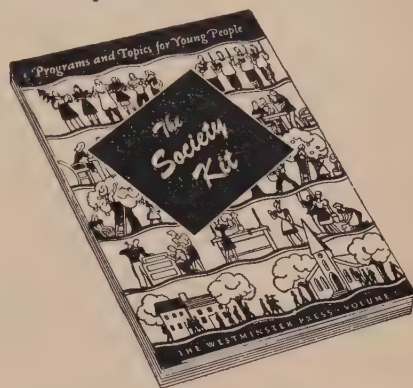
The bulletin is 7 x 8½", four pages, with attractive title—

Y. A. C. NEWS LETTER

over the American flag on the front page, inside two pages beautifully mimeographed, containing many extracts from letters written by men at the front, news from home, etc., chit-chat about activities of home-town lads now in uniform. The last page contains a complete Honor Roll, giving the address and activities of the lads and lassies at the front, or in training camps. We can well imagine how eagerly the bulletin is received.



The Society Kit



—Margaret G. Hummel's "Society Kit"

This "Kit" of Discussion Topics and Program Suggestions for Young People, edited by Margaret Gibson Hummel, is in tablet form, with pages perforated for easy removal of special outlines, and is set-up in special sections, as follows:

1. Section A—general plans and ideas.
2. Section B—54 topics on perforated, tear-out pages.
3. Section C—16 Worship Services.
4. Section D—Party Programs.

"The Society Kit" is published and copyrighted by Westminster Press, and the price is \$2.50 a copy. The Kit would be invaluable at any time, and no amount of description could do it justice, but the present urgent need for constructive work among young people to counteract growing delinquency, makes the appearance of this book almost a public service. We urge you to order the "Society Kit" through your book dealer, from Westminster Press, or through *The Expositor*. You NEED it to aid in building constructive programs.



Why I Go to Prayer Meeting

J. H. Anderson, a great Christian, and successful business man, gives ten reasons for at-

tending Prayer Meetings, as outlined in Church Chimes, First Baptist Church, Shreveport, La., as follows:

1. *I cannot stay away—*

Because I love my brethren and the fellowship of the hour draws me there.

2. *I cannot stay away—*

Because I feel the need of spiritual food. It is too long between Sabbaths to do without food.

3. *I cannot stay away—*

Because my soul yearns for the worship of the sanctuary.

4. *I cannot stay away—*

Because my burdens are unloaded there more completely than at any other time or place.

5. *I cannot stay away—*

Because poise and calmness of soul come to me there as at no other place.

6. *I cannot stay away—*

Because of the desperate need of confession and forgiveness that somehow seems easier in the sanctuary.

7. *I cannot stay away—*

Because there is no other place on this earth that is such a haven of rest to tired body and soul.

8. *I cannot stay away—*

Because there I get new courage to go on.

9. *I cannot stay away—*

Because it is the best cure for despondency and discouragement.

10. *I cannot stay away—*

Because Jesus said, "And I, if I be lifted up will draw all men unto me."

I have given ten reasons: There are 990 other reasons just as strong which space does not permit me to give.

How many real reasons can you give for not attending Prayer Meeting?



A Book Display on Peace

Rev. William J. Hart, D.D., Lacona, New York, sends a suggestion based on an item in the Syracuse Post-Standard, August, 1943:

LIBRARY DISPLAYS BOOKS ON PEACE

An exhibit of peace in the midst of war dominates the main foyer of the Syracuse public library this week, where the main circulation department has arranged "Building the Peace."

Prominently displayed is "The Christ at the Peace Table" by Gilmore; and "A Time for Greatness," by Herbert Agar. "One World," by Wendell Willkie holds the central spot.

Dr. Hart says, "librarians are always glad to get suggestions from local ministers regarding service to library patrons." A book display giving suggestions on peace would be welcomed by many communities, especially where discussion groups are studying "after the war" angles. Many Church libraries contain excellent material for displays on specific subjects. All that is needed is someone with leadership ability to organize the display, and people will respond.

There is a suggestion in this for groups studying the present problem of Juvenile Delinquency.



A Testimony

"The Sunday School has been a powerful influence in my life. I believe all children should attend Sunday School regularly. The impressions that are gained in childhood, the conception of Jesus Christ as the Saviour of men's souls, can never be erased in later life. It has been of inestimable value in my life, both in our little family circle, as well as in my work as a baseball player and manager of a great team."—Signed Mel Ott, Manager, Giants, New York.



How to Win the Peace

Samuel S. Wyer, Consulting Engineer, 1325 Cambridge Boulevard, Columbus, Ohio, closed an address on the above subject with the following:

WHAT WOULD HAPPEN IF THESE WERE PRACTICED?

Action Commitments

for

National and World Order

In the sight of God and in this fellowship, as citizens of the United States of America, we humbly and sincerely make these commitments:

We grant to others every right we demand for ourselves and thus become other-fellow-minded.

We will strive to maintain democratic freedoms and rights for all, including minority groups and those with whom we disagree.

We face that "biology and the Bible agree that 'God hath made of one blood all nations of men.'" Thus, "superior race" claims "cannot be scientifically substantiated," and are "a myth and a delusion."

We accept the conclusions that international trade must be on the basis that for every dollar

value of goods we send out, a corresponding dollar value of goods must come in.

We are now living in an interdependent world which eliminates forever any dream of isolation for our nation.

We accept without reservation the idea that men acting collectively shall live by the same code of morals as men acting singly and as individuals.

We unite in the spirit of the ideals of Jesus with the firm purpose to create and maintain such a distribution of the national income that will make it possible for workers to buy their fair share of the wealth they have helped to create.

We will have legal facilities available in all capital-labor controversies so that any worker can get justice without cost and without violence.

We confess our own national sins and face with candor all that is sordid in our own past war-history.

We resolve and pledge to shun all attitudes of hate or vengeance, in our relations with others as individuals and nations.

We will replace the concept of absolute sovereignty—which has been the claimed right to do as we please with other nations with a workable program of international cooperation.

We will remember by thought and attitude that no effective international law and order program is possible among nations unless we assume our part.



A Rural Minister and The World

The late President McCosh of Princeton said that Jonathan Edwards was "the greatest thinker that America has produced." Daniel Webster said that Edwards' treatise on *The Freedom of the Will* was "the greatest achievement of the human intellect." Hollister's *History of Connecticut* went so far as to call him not only "the most gifted man of the eighteenth century", but "perhaps the most profound thinker in the world."

In a little meeting house at Enfield, Conn., this spiritual and intellectual genius 202 years ago last summer delivered a sermon that shook the whole Christian world. He just happened to be at Enfield that day as a supply preacher, taking a Sunday away from his own parish at

Northampton, Mass. He preached that morning on "Sinners in The Hands of An Angry God," and he set the spark of the Great Awakening. Powerful spiritual results came, too, from his regular pastoral preaching at Northampton, a village parish, where he made pleas, Sunday after Sunday, for repentance from sin and faith in the sovereignty of God.

There were some practices in the life of Jonathan Edwards that ought to be remembered and emulated by rural as well as city ministers in our day. Some of his habits of life could not be accepted in modern village parishes. But his habit of devoting long hours to study and prayer was the basic secret of his power. While today's ministers believe they ought to devote ten or fifteen hours a week to study, Edwards spent *thirteen hours a day* in secluded reading, meditation and writing. Of course, he did no pastoral calling. But he was not unmindful of the social environment of his people. He was the father of eleven children and he knew their lives and problems. It was his concern over the morals of the young people of Northampton that stimulated his greatest preaching.

We sat a few weeks ago in the study of one of the greatest preachers of our generation and talked about the work of the pastorate. He had been a rural pastor for several years in the early days of his ministry. Those, he said, were the days when he really laid the serious foundations of his spiritual and intellectual development. He did not do a great deal of calling. We asked, "Did not the people object to that?" His reply was, "Maybe some of them wanted more of it but they never complained about my *studying!* That was what produced the results in the pulpit and that is what builds an enduring pastorate."

After a quarter of a century at Northampton Jonathan Edwards became a *home missionary* and went to minister to the Indians at Stockbridge, Mass. While serving as a home missionary he continued to be the most powerful influence upon the theological thinking of the English speaking world. While he was later called to the presidency of Princeton he died before he could take up the active leadership of the college. He was an intellectual giant *who devoted his whole ministry to the rural field.*

—The Presbyterian Tribune





SERMONS



NOT PEACE BUT A SWORD

EDWIN WYLE

Text: "Think not that I am come to send peace on the earth. I came not to send peace, but a sword."—Matthew 10:34.

IF we were asked "What is the distinctive message of Christmas?" there are few of us but would at once reply, "Why peace, of course." The angelic chorus gave forth the Christmas message, "Peace on earth among men in whom He is well pleased." Yet when we turn to the One whose advent Christmas commemorates, we find Him expressly warning us against making any such claim on His behalf. "Think not," said He to His disciples, "that I am come to send peace on earth, I came not to send peace, but a sword."

Have we been wrong, then, in speaking of the Christmas message as the Gospel of Peace? Surely there is every reason for the claim? Isaiah in his great Messianic prophecy described the coming Messiah as "The Prince of Peace," and declared that of the increase of His government and peace, there shall be no end." Nearer His birth, Zacharias, inspired by the Holy Spirit, spoke of Him as "The Dayspring from on High," who would guide our feet into the way of peace." On the night in which He was born in Bethlehem, the shepherds heard the angelic choir singing of "peace on earth." In all His life and ministry the note of peace was never absent. "Blessed are the Peacemakers," He announced in the Sermon on the Mount, "for they shall be called the children of God." The poor sufferers whose infirmity had been removed, the poor sinners whose sins had been forgiven, were bidden "Go in Peace." He would greet His disciples with the words, "Peace be unto you!" Here was a constant reminder that peace was the gift of God to men through Jesus Christ His Son.

We have every right and reason to think of Christ as the Prince of Peace. What His own

words, however, impress upon us, is that His advent into our world could not fail to be the occasion for bloodshed and tears. He came to a world that was lying in bondage to the evil one, a world dominated by evil principles and powers, which did not rest until they had encompassed His death upon a Cross.

There is therefore, no contradiction between the ancient prophecy which culminated in the angel's song, and our Lord's own declaration as to the spirit of His mission. He knew that His coming was bound to stir up titanic strife, that all the embattled powers of darkness would band themselves together to wage ceaseless war against Him. The ultimate purpose of Christ's advent into our world was peace, but its immediate purpose was to create conflict and division, for He was set for the rising and falling of many.

Now there are many today who are telling us that Christianity is a failure, that Christmas is a mockery, because we are again faced with the tragic spectacle of our beloved country at war. But the fact of war is no proof that Christianity has failed. Is not this a Holy war, are we not fighting for the very things that Christ came to create? This terrible struggle that is being waged between the forces of good and the forces of evil is bitter evidence that there is all around us a world which is at enmity with Him whose advent we commemorate on Christmas day, and that wherever His banner is unfurled there will be conflict.

The fact is there can be no real peace apart from Righteousness. During the years immediately preceding this war, statesmen here and in other lands were determined to safeguard peace, almost at all costs. When in Britain, I found that nearly every church had its peace society, but their efforts were doomed to failure. Peace was only kept by compromise, or as it came to be called—appeasement—and

compromise was a fatal policy that could only end in disaster.

The peace that Christ offers can only be gained by conflict, and all who would follow Him must be prepared to enter His army. We do not find St. Paul looking back on his Christian life and regarding it as a primrose path. When he comes to the end he talks of laying aside armor, of finishing courses and fighting fights.

There is no reason then, why we should be cast down, and speak of the failure of Christianity, because Christmas finds us in the throes of war. The Incarnation itself was with a view to a cross.

In these dark days the FACT of Christmas should fill our hearts with confidence and hope.

"Be of good cheer, I HAVE OVERCOME THE WORLD." Thank God He left the angelic peace of Heaven to fight the battle with sin! Thank God He came not to enjoy peace in His life on earth, but to suffer and die! Thank God He leads us still as invincible Captain of Salvation, and victory is already ours through Him.

No, we are not going to be despondent on Christmas Day, we are going to rejoice and cry out and shout, "for Great is the Holy One of Israel in the midst of thee!" Yes, the Lord is with us and He is at God's right hand and shall prevail until all His enemies are made His footstool. A Joyous Christmas to all people everywhere.



NEW THINGS FOR A NEW YEAR

GEORGE McPHERSON HUNTER, D.D.

"I will give him a white stone and in the stone a new name." (Rev. 2:14)

"A new commandment I write unto ye."

(II. John 2:8)

"And they sang a new song." (Rev. 5:9)

THE first Sunday in the New Year is an epochal day. By custom, instinct and habit we think of new days to come. For we are at the beginning of a new era of twelve months.

Now when the eyes of the world are on the Mediterranean Sea, and the hearts of millions go out to those they love in the armed forces on the edge of that historic sea, let us listen to what John on a lovely island said, "He speaks of a new name."

There's much dispute among the scholars about the white stone, what it meant. Greeks had feasts where the guests brought a token as a pledge that he would pay his share of the feast. The white stone was a pledge that the feasters would go what we call "Dutch treat".

But there's no mystery about the new name. It is rich in significance and symbolic in meaning. When God enters a life transforming and renewing it, a new character blossoms out, and a new name was given.

Abraham the friend of God, when he turned his back on his old gods, his old ways, his old

Mannington, West Virginia.

home and set his face towards a new country, got a new name.

"Thy name shall no more be called Abram but Abraham."

Jacob had a historical wrestling match, in the dark on a hill side. In the grey dawn he emerged with indelible marks on his body, a limping walk, deep lines on his forehead, broad scars on his soul. Out of that night's experience he got a new name "Israel."

Simon the fisherman, met Jesus on a memorable day. Our Lord looked at him, stared beyond the surface, with a deep penetrating gaze. He saw the shifting loose elements in his character, the sand and the pebbles, and He said, "Thou Peter shalt be no more a shuffling, slippery, incoherent character, driven hither and yon with every wind that blows. Thou shalt be a rock."

He got a new name to fit his new character.

In Shakespeare's play "The Tempest" there's a queer character, half human, half beast, half slave and half free, and he chants some lines about himself,

"Ban, Ban, Caliban

Has a new master, got a new man!

Freedom, freedom, hey freedom, hey-day."

Here's the paradox of the gospel; our first business in life is not to get freedom, but to get a new master, and having found our mas-

ter, like Caliban, we become new men. We find the largest freedom, a freedom from old sins, old habits, old ways.

So on this first Sunday of the year we say, "Ring out the old names, ring in the new master, new names and character."

A NEW COMMANDMENT:

New men with new names, need new commandments. "A new commandment I give unto you that ye love one another."

I heard of a poor foreigner, struggling with the English grammar. The teacher told him to go through the verb to love. He began, and managed until he got to the perfect tense, when he astonished the teacher by saying the perfect tense of the verb to love was, "to live."

Grammatically he might have been wrong. However in the grammar of religion he was absolutely correct.

A new commandment I give unto you that you live to love. What a new year this would be if every soul vowed he would live to love. Is that easy? Is it common to live to love? What does it matter about the things we do, if we do not do them in the spirit of love.

A hustling, dynamic woman, who was always busy, cumbered with scores of things, suddenly at the beginning of the year changed her routine. When asked why, said, "I've found out I can't iron, bake, mend, and do a lot of things, I was doing and be a Christian all in one day."

The imperative commandments of her household duties made her forget the one new commandment, that ye love one another. There you have a great task for the new year—to love one another.

Once I asked a Salvation Army officer if she did not find it hard to keep all the rules and regulations of a religious organization with a military form of government.

She said, "No. I love the organization and what it tries to do and I never think about the laws."

That good woman was living an ordinary humdrum life of a small English town, belonged to the church, attended church, but suddenly and quietly she saw the Lord in a new light, got a new master, a new name and a new character, then she went out into a life of service in many lands, bearing this commandment love one another.

A NEW SONG:

"I will put a new song in their mouths." A new name, a new commandment and new songs.

Every national upheaval in life has always created new songs. When the human spirit finds freedom, it bursts into song.

This year on the first day of the year I read one of the finest new year stories ever written, Browning's "Pippa Passes."

It's about a little factory girl, who sang on a new year's day. She had new year's day as a holiday, and she wonders how she will spend it.

"Tomorrow I must be Pippa who winds silk The whole year round to earn bread and milk."

Then she remembered, that the man who owned the silk mill where she worked, had been murdered by his wife, and her lover.

Jules the artist was about to sell his art for money. Luigi, the patriot, who had vowed to give his life to save Italy was to meet his mother that day and she would do all in her power to turn him aside from his high purposes.

She knew that the good parish priest would be facing temptations, it would be hard for him to resist.

Here they were, those people, each in their own sphere, were to confront the great crisis of their lives.

For there are deeds in our lives which act as hinges do to a door. These deeds open or shut into days of power or days of sordidness.

So Pippa goes out. She passes the houses singing as she goes. The murderers with their guilty secret hear her song. Then past the house of the young artist on the brink of a moral abyss singing as she goes.

"The years at the spring
And days at the morn
Mornings at seven
The hillside's dew pearled
The larks on the wing
The snails on the thorn
God's in his heaven
All's right with the world."

Past the turret where the patriot Luigi's mother is trying to get her son to sell his soul for gain. Past the house where the Priest is wrestling with the tempter.

Outside of the house of the guilty pair she goes singing.

Then the slumbering conscience of all awake. The guilty pair take the only course open. The Artist turns from the gully yawning for him.

The patriot hears and pushes away the money tempting him, and the Priest hearing, rededicated himself to his vows of consecration.

What Pippa's song and the story means, is

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how wages are lost . . . medical and hospital bills pile up—
how worry wears on the family and beats down the morale
of the patient

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| \$5000 for loss of two limbs or both eyes. | \$2000 to your beneficiary for death by accident after age 60. |
| \$2000 for loss of one limb. | Liberal optional settlements for fractures, sprains, amputations, etc.; doctor's bill up to \$25 for non-disabling accidents. |
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that as we pass through life, we are to love, so that the song of our love will lift men out of the unclean, the untrue, and the unholy, that new purposes will crowd in and the peo-

ple who meet us will be strengthened for better living.

May God give us a new song this day, a song of victory, the song of the redeemed.



FOLLOW THE COPY

JOHN R. KIRTS, D.D.

Text: Eph. 5:1

ANYONE who has gone through the schools may wonder a bit at the way the Apostle Paul regarded his knowledge. This learned man expressed contempt for "mysteries and secret lore." Read what he says about all such intellectual trappings in that incomparable hymn of love in I Cor., ch. 13. With true insight he pierced the fog to catch sight of the reality about life. Not what the mind thinks but what the heart feels finally determines the direction we take. A man is never saved, he is not incited to holiness, by intellectual activity alone. To be sure, reason has a part to play in salvation and sanctification. But unless thought is communicated to the heart, it is never transformed into the music of Christlike living.

Thus the Apostle Paul addressed those whom he longed to see advancing in holy living not as men and women, mature and wise, but as "beloved children." This was a salutation designed to produce the response he desired. Love was the keynote. In sounding it, this man of learning, who had been enslaved by the Master, was convinced that it was the only appeal strong enough to reach the hidden depths of their hearts. He knew that the most profound longing of the human soul is to feel that God cares. It is not enough to know that He is; we want to be sure that He regards us with loving kindness and tender mercy.

"You are beloved of God," Paul said in effect. The Infinite holds us, collectively and individually, in mind and desires to be a Father to us. One likes to think that the great Apostle in his private devotions prayed the Lord's Prayer—"Our Father, who art in heaven." No doubt he was familiar with it as he was with all the teachings of Jesus. He accepted its meaning and implications. God is our Father and we are his children: Abraham, Isaac,

and Jacob, yes; and all men: Ephesians, too. It makes no difference what our race, color, class, or condition. He loves us all, this perfect Father who sets a pattern of living for all His children.

How much of an idea of natural and individual rights did this avowal of Paul's that men are beloved children of God seep into the consciousness of those to whom he was writing? To some, no doubt, it brought a fresh and surprising sense of their individual worth. All unconsciously the Apostle was sowing revolutionary seed which was in subsequent centuries to spring up in democratic action. These people were subjects of the Roman State. That Empire is no more, but thanks to the Christian doctrine that God is Father and all men are His children, hence brothers, democracy is today a living reality.

There is more than an intimation of democracy, however, in the affectionate term "children" which the Apostle bestowed upon the Christians in Ephesus. Learned as he was, he was ready to admit that it is not the wise who enter the Kingdom. Until a man is willing to count his own opinions as nothing can he enter the realm of God. First become trustful, as willing to learn as a child, and then you may go in.

The truth is that there are no old men, calendars to the contrary notwithstanding. What right has 1944 to make me think that I am older when I tear off the last sheet of 1943? Men make calendars.

"We live in deeds, not years, in thoughts, not breaths;

In feelings, not in figures on a dial.

We should count time by heart-throbs."

On August 21, 1943, at New Haven, Connecticut, a man died. As men count years, he was 78 years old. But it would be incorrect to say that William Lyon Phelps was ever an old man. No one who saw and heard him, even after his retirement from teaching English literature at Yale for four decades, would

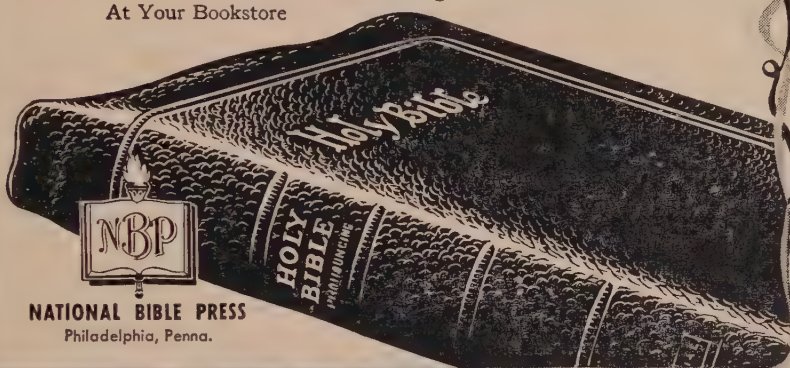
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THE MINISTER'S ANNUAL, VOL. 15

The mechanical work on the current issue of *The Minister's Annual* is progressing as rapidly as present conditions permit.

The many hundreds of orders on file and awaiting completion of volume 15, will be filled at the combination price of former issues, in spite of greatly increased costs

Restrictions on paper supply, congested printing conditions where book publishing can be handled, congested binderies, and restrictions on binding materials, lack of skilled bindery help, each contributes to the delay affecting all book publishers. Present indications are that there may be books available in January. However, changes in schedules

and availability of skilled help are to be expected and come without notice.

Volume 15 is not designed for a specific calendar year, but like volume 14, is made of 52 chapters and a special section, completely indexed, good any year. The material in the volume, contributed by leading, active preachers, applies the Gospel to life as we know it **TODAY.**

say that. On the occasion of his seventy-fifth birthday Dr. Phelps recommended a diet of varied interests for keeping young. When he wrote his autobiography it was called a thousand pages of his love for people, for books and for life, for Yale, for country and for God.

By cultivating the child-heart we not only stay young, we also avoid the error of thinking that we can capture God and confine Him in a definition. It is characteristic of the child-heart not to define but to appreciate and to enjoy. God cannot be known, but we can love Him and enjoy Him forever.

If we cannot know God, then how can we copy Him? We have a divine Pattern. "Nobody has ever seen God, but God has been unfolded by the divine One, the only Son." (John 1:18, Moffatt.) Our Copy walked the common ways of men and we may follow in His footprints. The Christian life is as easy and as hard as that.

Some one may say: "'Copy God!' This is too much for me. I cannot do it."

Let no one hesitate to begin. None can be expert all at once. Living like Christ is a process. First begin, then, do the best you know how, with God's help.

And God help us if we are ever satisfied with our achievement, though we may rejoice as we follow the upward way, for it is the only way of promise and hope.

O Thou who art the Way, we look to Thee for direction. Following in Thy footsteps, may we enter into fullness of life. Amen.

Let us give Him the happiest Birthday His world has given Him yet,

Let us centre our thoughts on Jesus, and try for awhile to forget

The sorrows that press us so sorely, And the loss of the ones we love.

Let us think of the Royal Birthday which our dear ones are keeping above.

And let us try on this Christmas to give Him the one thing He needs—

Our Hearts, with their grief or their gladness—
The one thing for which Jesus pleads.

It may be the very last Christmas we shall keep midst the sorrows of earth,

We may spend the next Christmas in Heaven,
And keep there the Day of Christ's Birth.

"We are made for cooperation, like feet, hands, eyes and sets of teeth." *Marcus Aurelius.*

JUNIOR PULPIT

J. J. SESSLER, PH.D.

Whiter Than Snow

OBJECT: A bowl of snow.

STORY: A little girl went out to play in the snow and coming in, said:

"Mamma, I couldn't help praying when I was outside playing."

"What did you pray, my child?" asked the mother.

"I prayed the snow-prayer, Mamma, that I learned in Sunday School: Wash me, and I shall be whiter than snow."

Have you ever examined a snowflake closely? In Jericho, Vermont, lived a man named Wilson Bentley who was called "The Snowflake man." Studying snowflakes was his hobby. For forty-seven years he made photographs of snowflakes. He took more than five thousand pictures. After a snowstorm he used to say that he had received "a birthday gift from Bing Winter." Every one of the pictures of the snowflakes was like a perfect crystal and no two were alike. Verily, the snow is beautiful; each crystal is formed by the Great Artist, God, no two alike.

In the Book of Job we read, "For he saith to the snow, fall thou on the earth." Also, "Hast thou entered into the treasures of the snow?" We know that whatever God sends is good and Job tells us that snow is a treasure. So we must delve into the snow in order to understand it.

Snow is a substitute for the sun. Strange, but true. When the cold nights of winter come your mother spreads warm woolen blankets on your bed to keep you warm. The Bible says, "God sendeth snow like wool." When the ground is cold and the roots of the plant and grass are in danger of freezing, God spreads a beautiful white comforter of snow over the ground to keep it warm. The farmers will tell us that one of the useful services of snow is to cover the winter wheat to keep it from freezing. But when the sun shines bright and warm, the snow coverlet disappears. It is no longer needed. God knows that the roots and plants must be kept warm so that our daily bread materializes in the summer.

Looking at this snow, we wonder whether it has still another use. When the snow falls on mountain-tops in great quantities, it hardens into glaciers. When this snow melts in the spring it runs down the mountain sides in little streams and in that way waters and fertilizes

Two Compelling Christmas Folders

Candlelight Service Folder No. 2

In Colors



CANDLE LIGHT SERVICE
In Him was Life and the Life was the Light of men. JOHN 1:9

This service has been planned for the churches and Sunday Schools and Day Schools which desire a program with a large percentage of lay participation. Old Christmas hymns and gospel readings make up the bulk of the program. A Choir is necessary for leading the singing, and a group of vested girls has an important part. One girl should be dressed as a Christmas angel. If a sermon is desired, it may be placed immediately following the "Message of the Candlelight." The church may be lighted with candles for the service. One large candle placed on the altar or communion table is not to be lighted until the proper point, as indicated in the program. The vested girls may be included in the processional to give it length.

Price: \$2.00 per hundred, \$8.75 for 500, \$15.00 per 1,000.

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"The Cheery Guest--Christmas Letter No. 35"

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A new and timely pastoral letter. It pictures Christmas as a "Guest" whose "coming through the door" forces doubt to "fly out the window" as it fills the whole room with warmth and beauty. And this "even in a year of chaos."

It speaks of the "Cheer and the glow of the star" that brightened the waiting centuries — "the symbol of His glory."

It closes with a pastoral prayer that "Christ may be close to your heart and hearth."

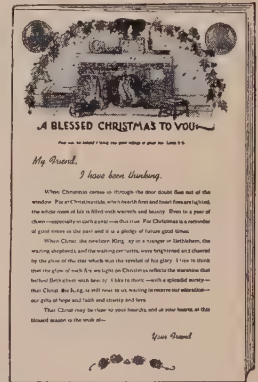
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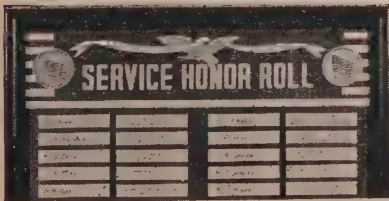
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the valleys. In some countries where the sun is intensely hot and very little rain falls, nothing would grow if it were not for the melting snow irrigating the land. No man, woman or child could live in a country of that kind for no life could exist.

"God saith to the snow, be thou on the earth." The snow arrives in all its beauty. It covers, warms and waters the earth. Only a

good, all-wise God could so adequately and in such a beautiful way provide for us. Remember to thank Him for the blessings of snow, this Christmas season.

Carbon Copies of Jesus

OBJECT: Two sheets of typewriter paper. One sheet of carbon paper.

ILLUSTRATIONS

WM. J. HART, D.D.

Merry Christmas in the Rural Schoolhouse

Luke 2:10. "Good tidings of great joy, which shall be to all people."

Though busy with a church of over three hundred members in the twin villages of Sandy Creek and Lacona, New York, the Rev. Walter S. Dobbie, during an extended pastorate, cultivated the habit of extending religious education to the surrounding country school-houses. He devoted Friday of each week during the school year to this task, and found an opportunity of serving five of these schools within a few miles from his residence. The authorities each grant him a half hour for this purpose; and so, driving his car from one to another, he visits three in the morning and two in the afternoon. He conducts a brief service of worship, with hymns, and gives instruction in the Bible.

The young children in these schools (the older ones are taken to the Central School in Sandy Creek) are very appreciative of these visits, and look forward to them with eagerness. Gladly do they co-operate in every way possible to them. The attitude of the teachers is also helpful.

On the other hand, the minister is always seeking for some new ways to interest and instruct the children. For instance, when Christmas came, on a Friday before the schools closed, he took with him two young women with piano accordions, expensive and beautiful instruments, who led the company in singing Christmas carols. Some of the children had never before seen such a musical instrument. The minister is himself a musician, and so, accompanied by the instruments, he led the boys and girls in singing favorite Christmas hymns.

Youthful Givers at Christmastide

Matt. 2:11. "They presented . . . gifts."

A plea for the "Hundred Neediest Cases," is made each December by the not a few U. S. papers and substantial sums, from widely scattered sources, are received to aid the needy cases, each of which has been thoroughly investigated and approved by various charity organizations. Beginning with one hundred each year, as a matter of fact the list extends before

STORY: If I put this piece of carbon-paper between these two sheets of paper and use this pencil to write the word "Jesus" on the top sheet, what occurs? Yes, you are right. If I look at the sheet of paper beneath the carbon paper I will see the word "Jesus." It is a carbon copy of the original sheet, almost as plain and distinct as the word on the first sheet. I, then have here a carbon copy of the word "Jesus." A carbon copy is an image, a likeness of the real thing. Don't you think that it would be a good idea to be a carbon copy of Jesus? I know we would all like to copy Jesus, but how can we do it?

Paul writing to the early Christians speaks of "Looking unto Jesus", and of being "transformed into the same image." In our own words we might say, "We can become carbon copies of Jesus by looking up to Him."

There is an old legend about a prince who had a crooked back. He was very sensitive about this affliction. So he asked the best sculptor in his kingdom to make a statue of him with a straight back. When the statue was finished the prince had it placed in a secret nook in his garden. Every day he would go into this hidden place and gaze long and earnestly at the statue. Months passed and people began to notice that the prince's back was not as crooked as it had been and that he seemed much nobler looking. The prince went into the garden once more and looked earnestly at the statue and then at himself, and lo, his back had grown as straight as the perfect statue. He had become a carbon copy of the statue.

If we desire to be a carbon copy of Jesus we must keep in daily contact with Him, never taking our eyes from the ideal we wish to attain.

If we fix our eyes upon Jesus and continually keep them there, we will become true carbon copies of Him. However, if our eyes wander here and there and we get off our course, our carbon copy will be smudged and blurred. If we want to be "transformed into the same image" we must look unto Jesus.

This carbon copy is like the original on which we wrote the name Jesus. Jesus is God's original man of whom we are to be carbon copies. God wants us to be like Jesus. He is the perfect man for us to copy. We are by no means perfect. There are so many things wrong with us. When we ask what would Jesus do if He were I, we would be copying Him. Jesus was kind, loving, helpful, reverent, and He loved God and His neighbor. He never sinned. He lived the good life. That is what we should try to do. Let us do our best to be carbon copies of Him.

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the month is over to three or four hundred cases.

Large gifts come from those who have the ability to give, but most of the contributions are in modest amounts. Many of these are memorial gifts—particularly in "Memory of my mother". The contributors are of all ages, and even the very young become interested as the two following communications will indicate:

"I am a little boy," said one, "7 years old. I am sending you ten cents of my own money to make some child happy for Christmas."

After learning about a little boy of four whose father and mother had deserted him, and who needed "prolonged sympathetic care, together with food, clothing and shelter . . . before he could be fitted for adoption," a little girl, also four years of age, sent in a gift. Accompanying this was a note scrawled in crayon, which read:

"Alfred, I am sending you some money (5 cents). I got it from my doggie bank. I saved 31 pennies for Christmas presents. I hope you will come to see me and hear a story. I hope you find a nice daddy and mommy. How are you to-day? I hope you are fine to-day."

Thus, even little children are glad to share with others less fortunate than themselves when they learn of real cases of need, and especially at Christmas.

Personality is the ultimate reality—*Van Dyke.*

Terry's Christmas

Luke 2:10. "Good tidings of great joy, which shall be to all people."

Dr. Newell Dwight Hillis once told his Brooklyn congregation this story:

One Christmas eve, some years ago, I visited a home in the tenements of the factory district near Flushing avenue. Terry Eagan, the 7-year-old boy whom I wished especially to see had been one of the liveliest in the recreation playground of which I had had charge the previous summer. He was one of a large family, and his father was a bricklayer, a wretched character, drunk half the time. The mother usually did washing to support the children, but at this particular time she was sick in bed, and the daughter, about 16 years of age, was at the washtub. One of the boys was in jail because of petty larceny. The father was out of work and kept the family in terror because of his violent temper and his rough ways when under the influence of liquor. It was a cheerless prospect for Christmas! But what surprised me and touched my heart was that little Terry Eagan had made his attempt to celebrate. There upon the grimy wall was tied a branch of evergreen and hanging from it one single ring of candy. I asked Terry where he got that branch. "My Christmastree?" he said, "why I run after a grocer's wagon and broke it off!" The candy he had bought with a penny some passerby had given him. What a brave boyish optimism! With a capital of

*"There is a life that
remains ever young,
Singing at evening the
song it has sung."*

— GEORGE MATHESON

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one cent he had set about to bring a little sunshine into that dingy home.

Christmas Greetings From the Heads of Nations

Luke 1:78 "The dayspring from on high hath visited us."

"God's blessing" were the words which closed the Christmas address of both President Franklin D. Roosevelt, of the United States, and also of King George of England, when, in 1933, their Christmas greetings were broadcast.

President Roosevelt delivered his brief address when the municipal Christmas Tree at Washington was illuminated, and began by saying, on Christmas Eve:

"We in the nation's capital are gathered around this symbolic tree, celebrating the coming of Christmas; in spirit we join with millions of others, men and women and children, throughout our own land and in other countries and continents, in happy and reverent observance of the spirit of Christmas."

In a short time he closed by extending "a merry Christmas and a truly happy New Year." Then came the closing sentence:

"And so, for now and for always, 'God bless us every one!'"

The address of King George was delivered on Christmas Day, early in the afternoon, when Englishmen in their native land had just finished eating their plum pudding. He spoke to the "world-wide family" of the British Empire, and expressed "profound emotion" as well as "gratitude." Closing, he said:

"I wish to all who hear me, and especially to the children, whose great day this is, a happy Christmas, with the blessings of peace upon earth to men of good will. God bless you!"

A special cable message to the New York Times from London said, "Somehow the simple 'God bless you,' with which the King ended his message, brought tears to many eyes."

But it was a significant thing that the head of these two great English speaking nations closed with "God's blessing" to their listeners.

General Saluted Child

Isa. 11:6. "And a little child shall lead them."

Military courtesy was displayed in an extraordinary manner in August, 1940, during the military maneuvers in Northern New York. Ninety-five children were in the Home for Children of the Society of United Helpers in Ogdensburg, just across the street from Army Public Relations Headquarters, and the children were eagerly watching the arrival of the army officers.

One youngster, seeing Lieutenant General Hugh A. Drum wave to the group, saluted. Immediately the General came to attention and smartly returned the salute.

Gave the Prisoner His Lifebelt

John 15:13. "That a man lay down his life."

A British officer commanding the military guard in charge of German and Italian prisoners aboard the Arandora Star when the liner was sunk while on its way to Canada, gave his life for one of the men who had been interned. The name of this officer, Brevet Major C. A. Bethell, was the first of the casualties to be announced.

As the ship was sinking, it is said, Major Bethell handed his life-belt to a prisoner. He himself, standing on the bridge, went down with the captain. Said a survivor:

"It was the finest thing I have ever seen. He was a real hero—perfectly cool and calm."

CHURCH AND SOCIETY

J. J. PHELAN, D.D.

Cheer For New Year

No. 1:17. "The Law was given thru Moses, blessing and truth thru Christ."

I Pet. 2:24. "By his stripes, you were healed."

A mid-westerner writes to his banker: "My note was due in 1943, but I could not meet it. My plight is due to Federal laws, State laws, county laws, corporation laws, by-laws, mother-in-laws and-outlaws,—all of which have been foisted upon an unsuspecting public. Because of these laws, I have been held down, held up, walked on, stamped on, sat on, jammed, squeezed and pushed, until I do not know where I am, what I am, or why I am. How would you feel with a merchant's and unemployed help-tax, capital stock-tax, income-tax, real estate and property tax, auto tax, gas, heat and light tax, cigar tax, street tax, school and "special levy" tax, syntax and carpet tax?" His wail of the old year continues: "The government, my family and every other family, continues to govern my business,—so that I do not know who owns it. I am suspected, expected, inspected, disrespected, examined, re-examined and dunned to death for money for every wish, hope, need and cause of the entire human race. And, if I refuse to go out and beg, borrow and steal from my friends, I shall be cussed and discussed, boycotted, talked to, talked about, lied to, lied about, held up, held down and robbed until I am ruined. My only reason for not committing suicide—is that I am not so sure but what the next life will be still warmer."

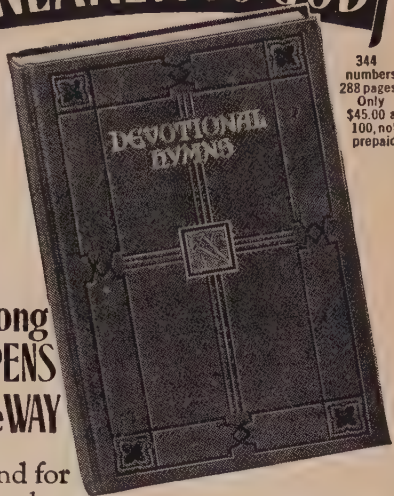
Cheer up, brother. Read II. Cor. 11:23-30 where St. Paul, a fellow-sufferer extends a New Year's Greeting.

Old Year Echoes

Isa. 2:4. "War no more."

Will another New Year see us tramping to war's music? We remember, twenty-five years ago that "the only objective of any nation was to 'hang the Kaiser'." With this accomplished, how easy it was to visualize the rest: an upside world becoming rightside up; democracy then would be restored by its valiant defenders; a new world-order would begin the day after the Armistice; all workers and laborers to be among the very first to go back to work in our factories, shops and counting-rooms; even the farmer was depicted as tripping lightly back to

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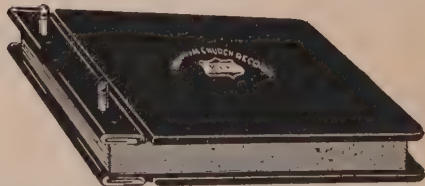
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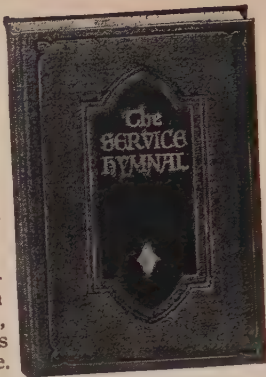
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Blessings increase in value as they disappear.

the old farm and barn after his return from "over there". With no irony, but with a sense of sadness, we recall a few of the many broken assurances and promises. Yes, war is just that and more. How clever the use of such Scriptures as "they shall beat their swords into plowshares and their spears into pruning-hooks, nation shall not lift up sword against nation, neither shall they learn war any more, ever, in order to justify a so-called "last war".

New Year Questions

2 Pet. 1:13. "To arouse you by a reminder."

"To be, or not to be, that's the question. The state of being, rather than seeming or doing is life's greatest question. This is a questioning, if not an answering age. Many questions propounded in 1943 still hang over. Some are pigeon-holed, others find their way to the waste-basket. Not all questions are serious, many are catch-questions, and receive their just deserts—a trick answer. Some questions are decidedly foolish and impractical; others require careful research and spiritualized judgment. In an age of increasing relatives and diminishing absolutes, it is observable that people are becoming less interested in stock, ready-made answers—than they were yesterday. The authoritative "yes" or "no" as a final answer has often given way to a suspended and often modified judgment. Instead of the demand for "more heat", we hear the siren cry "more light"! A few questions to ask in 1944: 1. Is my faith, hope and love to God and my fellows conditioned on the rise and fall of the stock market, the security or insecurity of my job and the result of the chess game abroad? 2. Shall the ethics of the market-place, industry and "big" business supplant the ethics of Jesus in the same degree and tempo as in former years? We must not only reply "no", but bring forth fruits with our protest in 1944.

Many will cry out, "it must not happen again." Good, but even holy resolves must be reinforced with objective demonstration. Do I merely wish for Peace or do I yearn and work for it in 1944? 4. Shall you and I be motivated by the spirit of opportunism, and mesmerized by the power and influence of popular credos and questionable social practices or shall we really follow the Christ Way in 1944?



BOOKS

OWARDS BELIEF IN GOD

by Herbert H. Farmer. Macmillan. 252 pp. \$2.00.

Dr. Stalker wrote of Clarke's *Outline of Theology* as "reading like a novel" and yet sound in scholarship. Dr. Farmer, who is Professor of Theology at Westminster College, Cambridge, England, here gives us such work. The book is written for "those who are deeply interested in the question of belief in God, and are prepared to do some serious thinking about it, but are not students of philosophy or theology in the more technical sense of those terms." "God is a personal reality Who enters into personal relations with man." He "is purpose wholly directed towards what is good and seeking as part of the good to be achieved the co-operation of finite persons with Himself." This is the definition from which Dr. Farmer works. Many will discover a large interest in the discussion of the elements of conception. Part I deals with the Coercive and Pragmatic elements in Belief, and Part II with the Reflective element. Reality puts an arresting grip upon our attention and we are forced to consider it. Then we get the suggestions of truth to pragmatic verification. Finally we submit the reality to rational criticism. Dr. Van Dusen says, "Anything to which Dr. Farmer turns his thought is certain to be handled with scrupulous honesty of mind, with clear comprehension of contemporary complexities, with a style of presentation so free of exhortation or adornment that it must satisfy the most skeptical, and yet also with a firm grip on central angelical truth." All that is true of this work and many will find themselves strongly confirmed in their simple faith.—*Wm. Tait Paterson.*

COME AND SEE

by Helen Allen. Association Press. Revell. 85 pp. \$0.25.

My son is a High School senior. I have wanted a book that I could put into his hands to clear his thinking as to the meaning of the Gospel story. Here it is. This is the book!

In 85 pages of narrative the author gives a stirring view of the Christian religion from creation forward. It is a series of brief biographical studies of the individuals who have made Christian history. It is history rough biography. But it is more than history. The progress of the great world redemptive movement of Christianity is traced. From the characters the author draws the lesson that joy comes through service. Those who serve do not labor alone. Wherever there is the greatest suffering, if the light of love is there, there is also the greatest joy.—*Charles F. Banning.*

PREACHER LOOKS AT WAR

by Daniel A. Poling. Macmillan. 101 pp. \$1.25.

Somewhere between the flag-waving, fighting parson and the pacifist this preacher says there is a true Christian attitude toward war. He does not try to rationalize his Christian faith in a time of conflict, but to reconcile both faith and experience with the reality of war. As a reaction to preachers presenting arms, as they did in the last war, many pastors have the "futility of pacifism" or they do nothing.

Dr. Poling and his position are well known. He was Chaplain in World War I. He has lost one son in this war and the book is dedicated to him. Dr. Poling has flown to England and North Africa, speaking to

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soldiers. As pastor and as Editor of the Christian Herald he has had opportunity to feel the pulse of youth. In this book he takes his stand on one of the most critical questions of our day. He does not claim that this is Holy War. It is the cause of freedom that is holy. Human personality is holy. When holy things are threatened then war becomes a necessity. The Church need not bless war, but she has an obligation to those who defend, with their lives, the things which the Church claims are Holy.

The author gives serious consideration also to the peace, not in presenting a blueprint but holding Christian principles. He reminds us of Woodrow Wilson's prophecy that unless the nations adopt a method of preventing it, another war would break out in a generation. We are in the midst of that war. He presents six principles of peace that are well worth consideration. He closes his statement with a call to repentance. Since God allows men to face the consequences of their own actions it behooves men to repent when their action is unjust. War is sin. It is not God's Visitation of Wrath. It is man made. We cannot escape it. We must make our way through it into a more abundant life for all men.—C. F. Banning.

CHRISTIAN EDUCATION AND THE LOCAL CHURCH

By James DeForest Murch. Standard Publishing Company. 416 pp. \$2.50.

The purpose of this comprehensive treatment of Christian Education is the creation of a handbook for ministers, Church School Superintendents and all Church School workers. It aims to be a textbook for college and seminaries and advanced classes in Leadership Training.

The three parts of the book deal with the history, the principles and the details of method, organizations and procedures in the practice of Christian Education.

It is based upon the Bible and its teachings. It deals sympathetically with the fundamentals of Bible teaching and interpretation. It points out the errors, hindrance and defects of religious education which leaves out of account the Divine element.

It gives an answer to the questions which the average Church School teacher and worker may ask. It is truly a comprehensive and complete treatment of Christian Education. The author is an editor, minister, seminary professor and Church School worker.—H. D. Hoover.

THE QUEST FOR PREACHING POWER

By John Nicholls Booth. Macmillan. 240 pp. \$2.00.

Some books are not worth a preacher's time; other deserve a casual reading because they afford some immediate help in sermon-making; and still others merit much study because they can affect for good, all his future preaching. Books of the latter kind are quite few. Consequently, when a new one appears, it should be hailed with great joy. Mr. Booth has written such a book. It has been and is greatly needed. It should have a very large circulation among the clergy.

In his introduction, the author promises to deal not so much with "What to do" as with the infinitely more difficult proposition, "How to do it." The reader who is familiar with many books on preaching may feel inclined to take that promise with a grain of salt. But the author actually lives up to it! With beautiful style he writes of how any preacher who will take the pains to do so may achieve increased preaching power. Of course one cannot just read the book and expect thereby to become a good preacher. He must follow its suggestions, and doing so will demand long and arduous

fort. Nor can every preacher who follows the author's advice expect to become a great and famous preacher. His ability has somewhat to do with that. But there is no doubt that one who studies this book and tries out the methods it proposes will become a better preacher or having done so. What more could be expected of a book in this field?

Mr. Booth has carefully studied the methods and the products of six contemporary preachers who are generally conceded to stand at the top in this highly specialized field. Occasionally he refers to additional ones. One could wish that he might have surveyed a still larger number of men, or at least included some great preachers who must labor under different circumstances. The six whom he chooses are all metropolitan preachers and not one is from the South or from the Far West. Certainly great preaching is being done in many small towns and cities and no section of the country has a monopoly on preaching power. But this point need not be pressed as an objection to the book, for the technique proposed can be fruitfully applied everywhere.—*Talmage C. Johnson,*

Talmage C. Johnson,

LIFE AND WORSHIP

By Erma Paul Ferrari. Standard Publishing. 93 pp. \$1.25.

This book contains thirty complete programs for young people's meetings. The topics are well chosen and adequately presented. They are within the range of young people's interest and the programs can be conducted without undue effort on the part of the leader and those participating. The author is a well-known New England youth leader. Those who are responsible for worship programs with such groups will find the book extremely helpful and suggestive.—*Talmage C. Johnson,*

GOD WILL HELP YOU

By James Gordon Gilkey. Macmillan. 114 pp. \$1.50.

Dr. Gilkey has written many books dealing with personal religious problems. This one is an attempt to meet situations arising from the war. Dr. Gilkey's experience has been largely with students, and his method is naturally influenced by the argumentative mood.

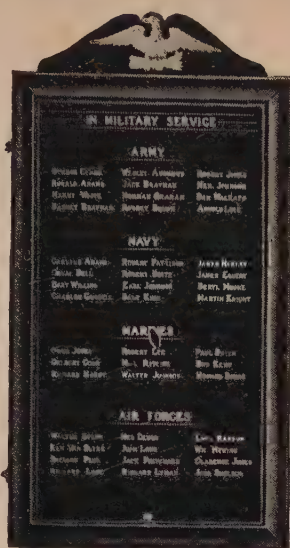
He is convinced that the final increment can be gained only "from a vital religious faith." His choice of chapter headings is good, but the book fails to reach what many of us would call a vital religious faith. The reason seems to lie in this sentence: "Suppose now you grasp this basic contention of modern religion." It appears that he stresses this "modern religion". What is revealed about it?

One seeks in vain throughout the book for Jesus Christ and the Holy Spirit. God helps man to a certain extent, but man has powers within himself, and he must help himself. There is little about religious experience or the presence of God. There is nothing about what Paul would express: "It is no longer I that live; it is the Christ that liveth in me." There is nothing about the Holy Spirit, the spiritual nature of man, or the power of the Spirit of God.

Since the book seems to be an expression of Dr. Gilkey's faith, and since one hesitates to criticize personal faith, it fails to touch important parts of revealed Christianity. Religion may be "modern", but Christianity is also a historical revelation.

We need less argument about Christianity, and more Christian experience. One leaves the book repeating the words of Mary: "They have taken away my Lord, and I know not where they have laid him."—*W. R.iegart.*

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Mid - Week

I. Life's Glory Touch

Prelude: "Prayer"—Guilmant.

Invocation.

Hymn: "O God, Beneath Thy Guiding Hand."

Psalm: 123 and 128.

Hymn: "Watchman, Tell Us of the Night"

Scripture: II. Cor. 4.

Hymn: "O For a Faith that Will Not Shrink."

Pastor: II. Cor. 4:6.

If the language of Paul seems extravagant and over-imaginative, let us recall that there are grandeur even in nature that transcend human speech. Coleridge could give pages to the dawn in the Alpine Vale of Chamouni; Wordsworth, in the shades of Terntern Abbey, could feel "a sense sublime".

I. Frail human clay has unbounded susceptibility—"Treasure in earthen vessels" (vs. 7) "Partaker of the divine nature" (II Peter 1:4) Thought contacts with Christ become "children of God" (John 1:12).

II. Transformation is from within, touching the spiritual nature; which is man's highest nature and distinguishes him from the lower orders. As the morning sun's ray glorifies earth's mountain peak before touching the lowlands, so the divine touches man at the point of his noblest hopes and aspirations. Repentance is not a downward look, but upward, where God meets us, and encourages further upreach.

III. This "touch" is refined by the "light afflictions, which work for us" (vs. 17) Stephen, whose radiant countenance Paul probably never forgot was glorious, both in earnest, compassionate life and in death (Acts 7:55). American Missionary in mid-west was known as "glory-face".

—Rev. Claude R. Shaver, D.D.

Hymn: "Saved by Grace."

Prayer.

Hymn: "One There Is Above All Others."

Benediction.

II. Finding Real Christmas Joy

Prelude: "Morning"—Grieg.

Invocation.

Hymn: "O Perfect Love, All Human Thought Transcending."

Psalm: 46.

Hymn: "O Come All Ye Faithful."

Scripture: Luke 2:8-15.

Hymn: "All Hail, the Power of Jesus Name."

Pastor: Luke 2:10-12.

The ancient Christmas scene seems fraught with contrasts and inconsistencies, "Tidings of joy"—offered to plain shepherds; "angel choruses" in a dreary rural early morning setting; "Wise men" richly clad yet reverent in peasant surroundings; Divine life emerging in human frailty and purity. Yet, this is



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the story of life, rare values couched in common
lay; diamonds, gold, radium, (name others).

Note the shepherds and the wise men went in
search of "joy", not amusement, pleasure, happiness,
but joy over the coming of the promised Saviour,
Jesus. The natural habitat of joy is—

1. Along the way of simple things. Note the
boys from which a child derives the most joy. The
first photograph of Alexander G. Bell, inventor and
scientist, was taken experimenting with a kite.
Francis of Assisi discerned rare graces of Christian
helpfulness in simple nature. Michael Pupin con-
firmed his faith in the Creator by night vigils under
the stars. - Clara Barton, Albert Schweitzer, like Paul
found that "God hath chosen the weak things to
confound the mighty. (I. Cor. 1:27).

2. No limit to the accomplishment and reach of
the human spirit, so long as it is enveloped in the
Christ-spirit. "Thy gentleness hath made me great."
(Psa. 18:35). Lincoln, Queen Victoria, John Wes-
ley, Joan d'Arc. In today's picture we must culti-
vate this spirit in leading children to fuller under-
standing, in forgiving wrongs, in planning peace.

—Rev. Claude R. Shaver, D.D.

Hymn: "Rock of Ages."

Prayer.

Hymn: "Hark! the Voice of Jesus Calling."

Benediction.

II. The Gifts Jesus Brought

Prelude: "Vision"—Rhineberger.

Invocation.

Hymn: "Joy to the World . . ."

Psalm: 85.

Hymn: "Majestic Sweetness."

Scripture: John 1:10-17.

Hymn: "It Came Upon a Midnight Clear."

Pastor: John 1:17.

Amid the dazzle of shop windows and the glamour
of Christmas plans, we may overlook the real and
deeper motives of Jesus' coming. The Apostle John
does not depreciate the value of revelation as dis-
closed in Law, but he goes deeper into the spiritual
ministry of Jesus, who also put aside the old
Testament form and ceremony for the more profound
sense of righteousness.

1. The teaching of Jesus was founded on some-
thing deeper than that of the Scribes and Pharisees.
Grace is not a popular word in modern vocabularies,
yet if we extend the spelling to *graciousness*, we
have a rare quality coveted by all thoughtful people.
It pervades all civilized living.

II. Jesus Christ and His coming into the world
is the epitome of love and grace, a fatherly caress,
the answer to great longing in the human heart.
Paul prays for the Ephesians, that "the eyes of your
heart might be illumined." The Cross has won more
followers than the Sermon on the Mount.

III. Pilate missed the truth in the quiet confi-
dence of the Prisoner before him, who, said, "I am
the truth." It was not *truth* in the abstract, aca-
demic sense as held by many intelligent but uncon-
verted people; Jesus Christ is Truth in the concrete
setting of human life, and enables Him to Save the
world.

—Rev. Claude R. Shaver, D.D.

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Hymn: "Joy to the World."

Prayer.

Hymn: "Hark, the Herald Angels Sing."

Benediction.

IV. Christmas After-Glow

Prelude: "Sabbath Calm"—Christian.

Invocation.

Hymn: "While Shepherds Watched . . ."

Psalm: 49.

Hymn: "Tell Me the Old, Old Story . . ."

Scripture: Matt. 20:20-28.

Hymn: "The Church's One Foundation."

Pastor: Matt. 20:26.

I once received a Christmas post-card greeting which at first seemed untimely and out of place. It carried a mid-summer evening scene, with a winding river reflecting a golden sunset through shadowy pines. And yet, that remote sunset as a setting for the Yuletide greeting formed an appropriate background for the thought of an *All-Year Christmas* cheer and goodwill, like the after-glow carried away by Simeon from the ancient temple, when he said, "Now lettest thou thy servant depart in peace, having seen thy salvation . . . a light to lighten the Gentiles and the Glory of thy people, Israel. (Luke 2:29-32).

I. It was the radiance of an awakened hope, long dormant in that unique people. Such a hope finds echo in every heart. "Lord show us the Father," said Philip (John 14:8).

II. The after-glow is found in the hearts of those who accept the measure of greatness as outlined in Matt. 20:26.

III. Christ has through his love transformed mankind just as the rays of sunset transform river and mountain. Worship is not a seasonal matter for Christmas, Easter,—it is a continuous living of the teachings of Christ.

—Rev. Claude R. Shaver, D.D.

Hymn: "Come Thou Almighty King."

Prayer.

Hymn: "Saints of God, Rejoice and Sing."

Benediction.

Algerian Christmas

(Continued from Page 560)

of Bethlehem means my leader—now and all ways."

Another one of the soldiers nodded agreement, and then said: "If you don't mind, I should like to add this thought to what you have said, as my own personal contribution—Jesus leads us back to God for judgment, and then after our minds and hearts have been renewed, to lead us forward into a new age when the foundations of civilization will be freshly laid. I mean by that this: Back to God, and then forward to a new Christian world order. And who knows that what we do here in Africa may be an important piece

the plan of God for making a sweeter, cleaner world.

"Well," continued another one of the soldiers, "But Jesus is more than just a leader to me; important though that may be. He is my saviour. He has taken my suffering and my guilt upon Himself, and borne for me what I cannot bear for myself—the awful weight of sin which separates me from God, from my neighbors, and even from myself. And I know that it does not end there, for something within me makes this old Bible sentence shine for me in the darkest night, 'He laid down his life for us, and we ought to lay down our lives for the brethren.' This to me is the White Christmas of which I dream."

"Right!" exclaimed Williams, "and it is my White Christmas too. Jesus leads, and Jesus saves, but in these days when I have to fight day and night, I hold Him still more as a Victor. From Bethlehem I hear Him say, 'Be of good cheer; I have overcome the world.' It is steady faith in the conquering Christ that keeps me going over here amid all this dirt physical, and dirt spiritual, and makes me know that we have something that we can hold onto, that some one holds onto us. Jesus is the King Who conquers! The victory which Jesus has been winning over his enemies—and I mean by that, over all the forces, powers and personalities that are evil, delivers me of all fears that I might have of evil being victorious over all peoples and things today that attack Christianity. I do not mean that we shall come off victorious in every battle. To begin with, we are not always and altogether righteous, and our enemies are not alwaysimps of hell. But whenever anything and anybody fights against Christ, I know from what has happened all through the past nineteen hundred years, this is going down in defeat, for Christ will always win. That keeps me going.

At another little table before that same café soldier sat alone. Unnoticed by the four who have been talking, he had listened, but now he broke into their conversation.

"Pardon me, men. I cannot keep from hearing what you have been saying. I have not heard so much preaching since I left home two years ago to join this man's army. And if you don't mind, I want to ask two or three questions."

"Fire away, we'll do what we can with them."

"First of all, what were you men doing before you put on uniforms?"

One said: "I taught history in a little Ala-



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bama college whose name would mean nothing to you."

The second said: "I was the manager of a department store in Denver."

The third said: "I was just ready to give up all hope of making a living at law."

The fourth said: "I was scheduled to enter a theological seminary, but my number came up before I matriculated."

"Let me ask you something else: Do you know what you have been saying to each other; this stuff about this Jesus you have been praising so highly, and who is mixed up in your thinking this afternoon with this idea of a White Christmas?"

All four replied together: "Yes, we know."

This soldier continued: "Well, you may know, but you look like fellows that have been sheltered all your lives from the hard blows of the world. Let me tell you—the things you are saying are true. I know them to be true, but I don't believe them from the words you have been saying. I know it because I have been about as low as a white man in America can go. You say "sin" like "sin" was as far away as the time and place where Jesus was born. But I know what sin is; I have sinned greatly. I got down so low that I was kicked out of all places where a man can be kicked out; but I am not that sort of a guy any more. I've been saved from sin by the ever-present power of God; Jesus Christ is my Saviour. In this hell hole of Algiers, I'm keeping straight, for He is holding onto me, and is keeping me straight. Listen fellows: He can make a clean world, for the world is no filthier than my life, and He cleaned it up. He can make a loving world, for the hatred over the world tonight is no bigger or deeper than it was in my own heart, and He took all that out and put love in its place. And He does not let go; He holds one; He keeps me. Now don't ask me who I am, my background, what my university was, and on what football team I played. I could answer; but the one important thing is that I had nothing until Jesus came into my life. He is my Christmas."

While these men had been talking, the sun had sunk into the western desert, the streets far below were wreathed in dull shadows. The big mosque in the center of the city sprawled like a cross laid upon the heart of a sad, evil, raging world; but the stars came out one by one, and the day of Christ arrived according to the Christian calendar. That day can also arrive for each of His disciples, and for the whole world, when we by faith bow before Him.

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New Year Themes

Luke 9:50. "He who is not against you is for you."

Jno. 5:20. "Greater deeds than these, to make you wonder."

Rom. 14:14. "Nothing unclean of itself."

Religion and character are as mutually related as the roots, branches and trunk of a tree. Therefore, studies in character-making techniques can never be antagonistic to religion. This is particularly true in the fields of philosophy, psychology, sociology, ethics and morals. And, if bad economics and bad political government helps to make bad citizens, then the converse is likewise true and we must include good economics and good government as possible forces in character-making. The Good Life has many allies to help us. Is not the zest for living realized in the quest for the best among the best constructive and inspirational minds and in all fields? Read a list of Lectures on Human Relations, Self-adjustment and Philosophy for Modern Living and what

subjects do they treat? What is Man? What is Truth? What is Mind? What is Morality? What is Immortality? What is Mysticism? What Makes Civilization Grow? What is the future of religion, relapse, collapse or rejuvenation? What is relation of philosophy and religion? And this is only philosophy—not religion we often say. Consider adjustment techniques! Adjustment in social contacts. Being at ease with strangers. How to handle difficult and neurotic people, adaption in friendship, tact in home and with people, new skills in self-management, relation of work and love, understanding your personality, importance of leisure and pleasure, etc.

Consult standard sources, pick out the best, Christianize and apply. Christ himself was never afraid of truth, it is "the Truth only that makes men free". Reinforce our Bible teaching with Cosmic Teaching. Religion is not a segment of life. It is life. The leaven must be in the meal, else it will not rise. We can't have a New World Order with a segregated religion—it's been tried.



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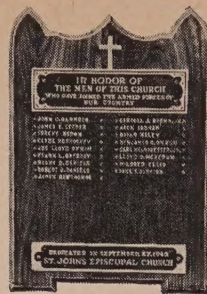
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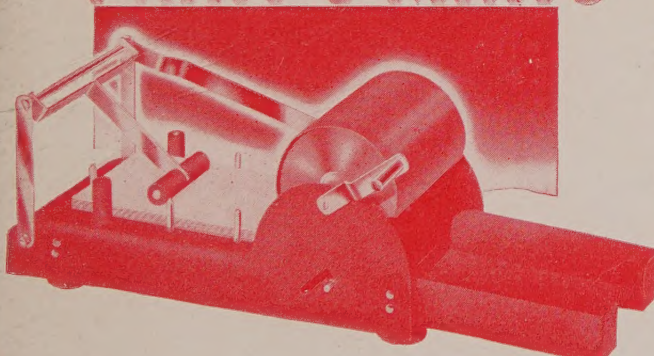
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